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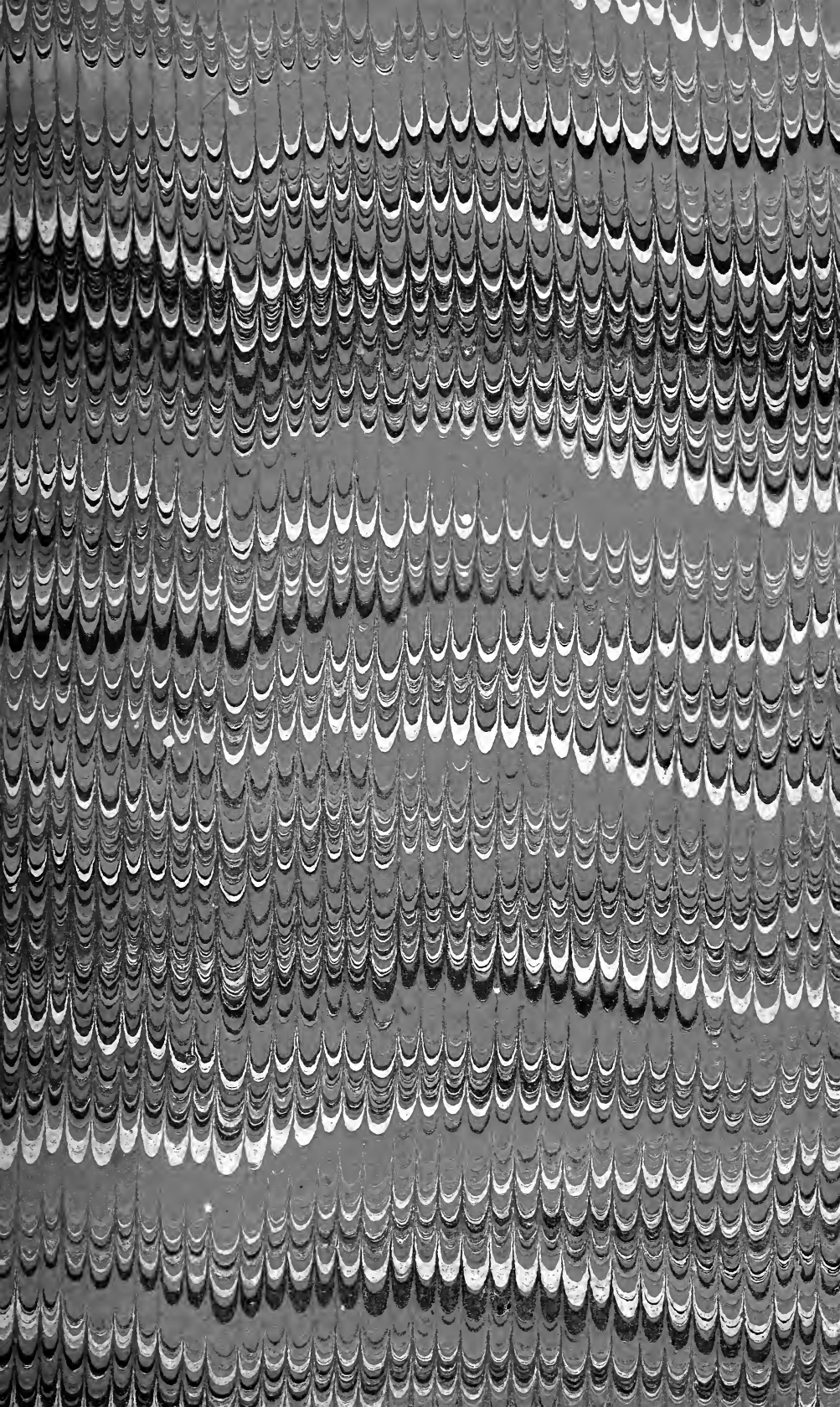
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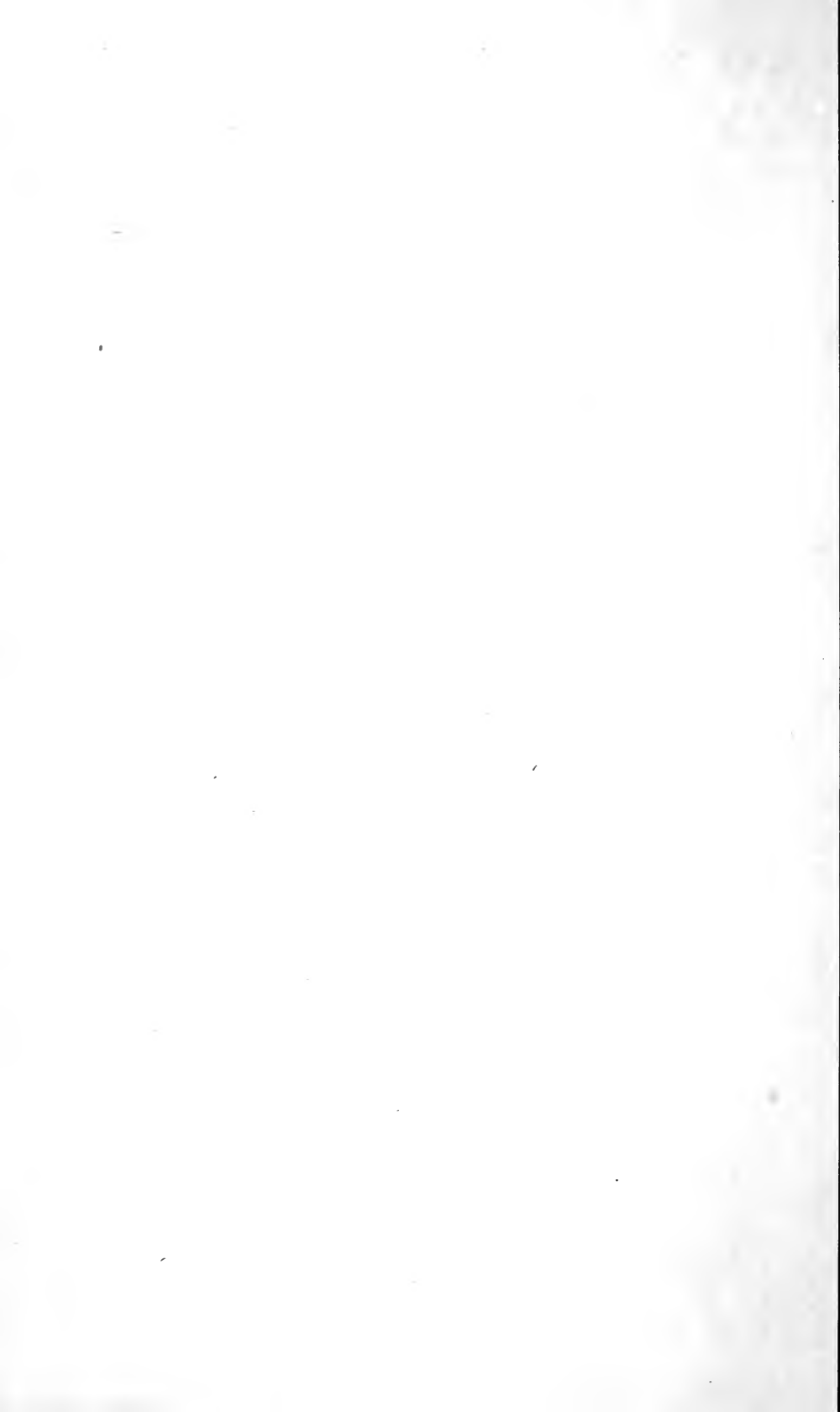
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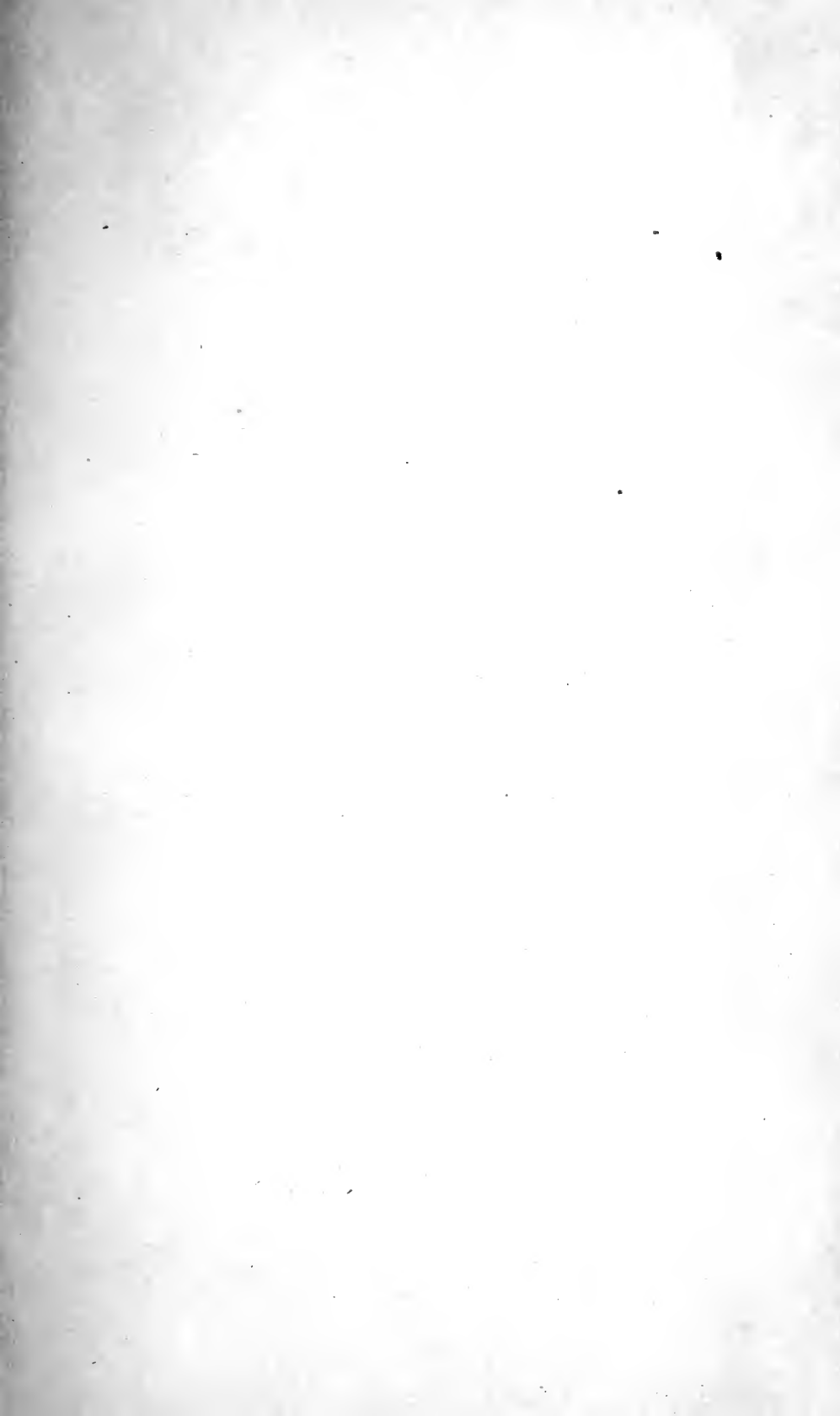
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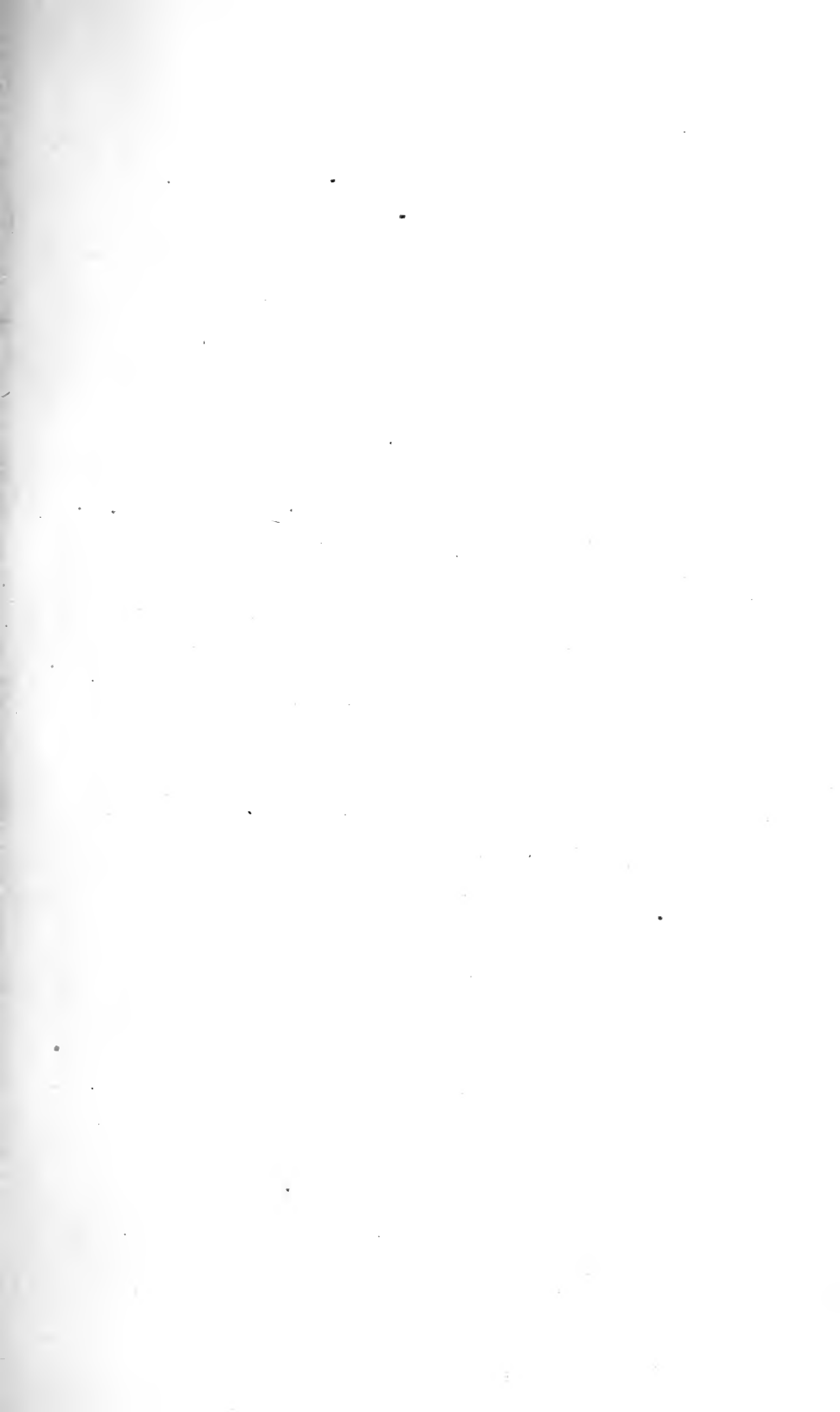
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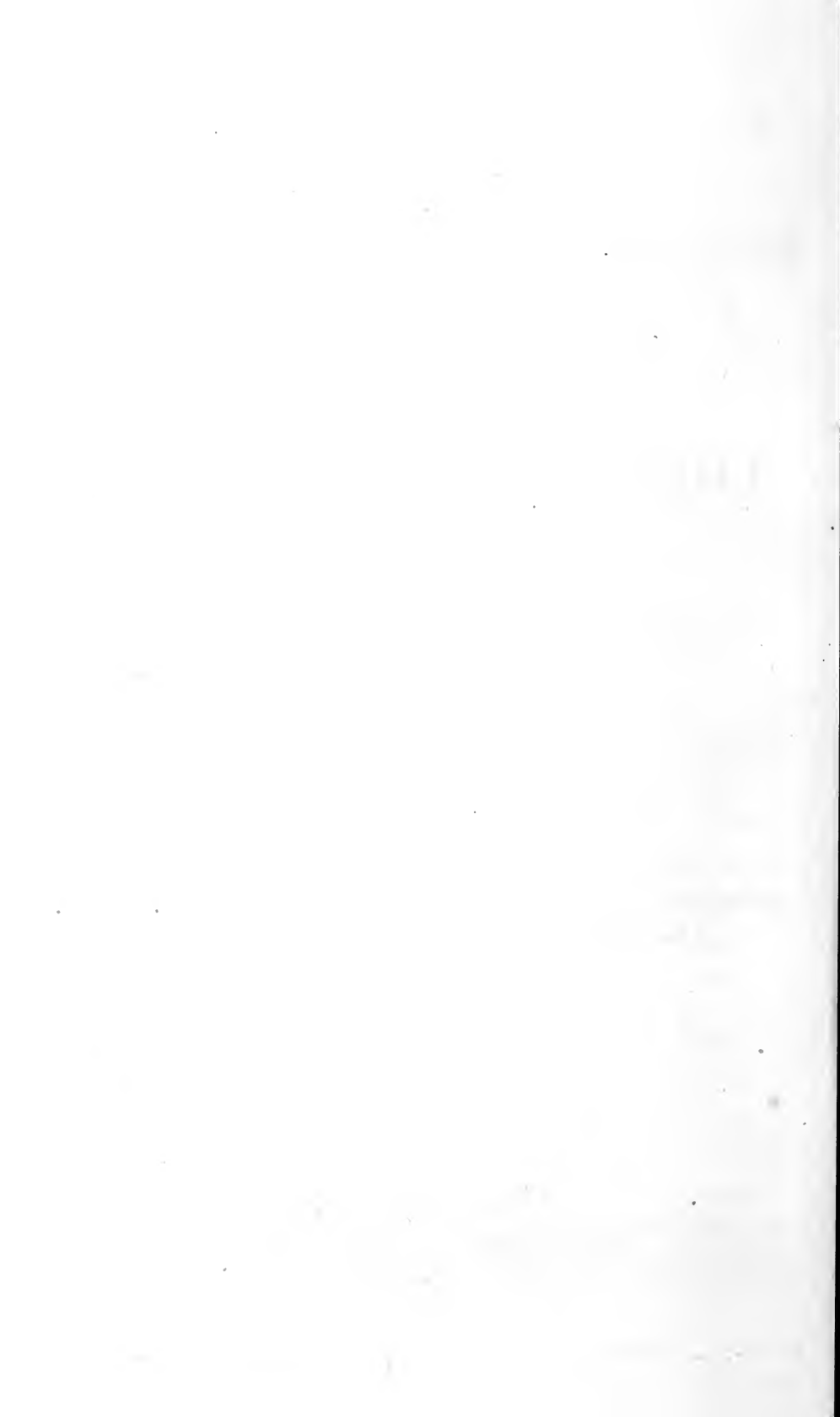












THE
CREATION, CONDITION,
AND
DESTINY OF MAN,

LECTURE FIRST, The Two Adams. LECTURE SECOND, Our Loss in
Adam and Our Gain in Christ. LECTURE THIRD, Promiscuous
Subjects. LECTURE FOURTH, The Two Resurrections.
LECTURE FIFTH, The Saints' Inheritance.
LECTURE SIXTH, The Kingdom
and Dominion of Christ
and His People.

BY
E. HANES — THE BLIND PREACHER.



PAPINSVILLE, MO.
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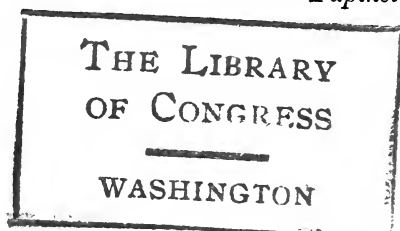
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E. HANES,

Papinsville, Bates Co., Missouri.



BLIND HANES' EXPERIMENTAL SONG.

I.

Some twenty years have passed away,
Since I last saw the light of day;

By blasting rock I lost my sight,
Which turned my days all into night.

II.

I once was gay with prospects bright,
But soon my hopes all took their flight;

Since then my fate is sad indeed,
Oft times I am constrained to weep.

III.

My children who were dear to me,
I, in this world, no more shall see;

All nature's beauty is lost to me,
No distant landscapes can I see.

IV.

The lofty hills and valley streams
Are but to me like vivid dreams;

The rising sun I long to see,
But all his glory is hid from me.

V.

I oft times think of better days,
But time once passed is ne'er retraced;

For want of means I lacked for friends,
And so to roam, I took from thence.

VI.

I oft times met with men so kind,
They bought of me because I'm blind;

Such noble men I was glad to meet,
For they are good, and kind, and great.

VII.

I met with friends, both rich and poor,
I wish that I could meet with more;

Some good men have no means to buy,
And fools will scoff and wink their eye.

VIII.

I sometimes meet with men of wealth,
Who care for none except themselves;
For trifling sums some do not care,
When in a bar-room or elsewhere.

IX.

I call sometimes at even-tide
On some such men to stay all night;
But ah! they can not entertain,
If I should out all night remain.

X.

My gracious Master and my God,
Oh! do to such thy grace impart;
Give them their unkind hearts to see,
And teach them what they ought to be.

XI.

When you have read Blind Hanes' song,
I hope you will not think it wrong;
To buy such books as I have got;
Your money I do not ask for naught.

XII.

Many a quarter you have spent
For something worthless in the end;
Your mind you may with knowledge store,
To buy of me one book or more.

XIII.

And now if I should soon depart,
May God to us his grace impart;
And give to you that sweet repose
Which none but they who feel it knows.

XIV.

If in this world we'll meet no more,
I hope we'll meet on Canaan's shore;
Where all the Saints of one accord
Will sing the praises of our Lord.

THE CREATION, CONDITION, AND DESTINY OF MAN.

LECTURE I.

THE TWO ADAMS.

“The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.” 1 Cor. xv: 47, 48.

As our views of the Holy Scriptures, in general, depend much on our early education and raising, and as most church-members are partial to the church to which they are connected, and to doctrine which they are helping to support; and many other men, who are not connected with any church, are partial to the church with which their parents and other near friends are connected, or may have been connected, I therefore ask you, my dear readers, to lay aside all partiality and all prejudice while reading this little book, and to meditate well on what you do read.

I do not propose to ridicule or burlesque churches, but I propose to set forth the creation of man, with his condition and destiny, and the object of Christ's mission into this world, to the satisfaction of every candid, honest reader; and I have confidence that my plain, impartial, unprejudiced, and logical scriptural arguments will meet

the approbation of every true Christian, and of every honest skeptic who has been made a skeptic by the many spurious, contradictory, and absurd constructions which vain janglers have placed on the Holy Scriptures.

I deem it expedient, before treating on such an important subject, to state that the little word *is* occurs twice in verse 47, and twice in verse 48; which should, according to the context in each case, have been rendered *was*. Every Bible student ought to be careful so as not to make the context or argument subordinate to a little word, while it is known by many that the Holy Scriptures were for centuries transcribed by uninspired men before printing was invented. Neither were the translators nor printers inspired men. Wherever a word is found in the Holy Scriptures which does not make good sense, the context or arguments in which such word are embodied should be carefully examined; and by so doing the Scriptures will be easier understood and many difficulties will be overcome. Let us now examine the context. Paul says: "It is written the first man, Adam, *was* made a living soul, and the last Adam a quickening spirit." Paul does not use the word *is*, but *was*, in verse 45; and in verse 46 Paul asks a question: "Howbeit that was not first which is spiritual, but that which is natural (or animal), and afterward that which is spiritual?" Paul did not ask the question howbeit that *is* not first, but howbeit that *was* not first. He made *use* of *was* instead of *is*, alluding to the past instead of the present.

I will now quote my text in harmony with the context, and then proceed. "The first man was of the earth, earthy," (a mere animal man). The second man was

the Lord from heaven." (Having been begotten of his immortal heavenly Father and born of his mortal earthy mother, and, therefore, he possessed two natures.)

"As was the earthy so also are they that are earthy;" (that is, as was Adam's, so also are his offspring. No child can inherit a nature from its parent which the parent does not actually possess.)

"And as was the heavenly, so also are they that are heavenly;" (that is, all they which have been begotten of the same immortal heavenly Father possess the nature of their spiritual parent as well as the nature of their fleshly parents.)

I propose to treat upon these four prominent points as they come in rotation in the text.

PART FIRST.

First, the earthy man.—Paul declares that it is written the first man, Adam, was made a living soul, and then he says he was of the earth, and earthy. Let us examine the history of the creation of man to which Paul alluded.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii: 7.

Did God form man of the dust of the ground, or a house to put man in? The organism which God formed of the dust of the ground is the being which God denominated man; and this man was put in motion on receiving the breath of life, and was, therefore, called a living soul. We have no account in the Holy Scriptures that God added any thing to Adam after he formed him but the

breath of life. The breath is common, and is to man in a certain sense what steam is to an engine.

When the steam is taken off an engine it will stop, and when a man's breath is taken away he is sure to stop. What was man by creation? Was he mortal? Certainly not. For, had Adam, or Adam and Eve, been mortal by creation, then they in course of time would have died whether they had violated God's law or not; for that which is mortal is subject to decay and to death. Some theologists claim that they were mortal and had constant access to the tree of life, prior to their transgression, to prolong their mortal existence. But what saith the Scriptures. After Adam partook of the forbidden fruit, the Lord said: "Now lest he put forth his hand and take also of the tree of life, and eat and live forever." This word also implies that Adam had partaken of the forbidden fruit, but had not yet partaken of the tree of life; and, according to God's own sayings, Adam would never have died if he had eaten of the tree of life. There are other theologists who claim that Adam and Eve had been created immortal, and by transgression they became mortal. But if that be so, then to gain immortality by patient continuance in well doing would not be such a very great thing after all; for then we might again fall into a state of mortality and become poor, miserable, dying creatures. But that which is immortal is exempt from decay and death. Hence, Adam and Eve were not created immortal. But if neither mortal nor immortal, the question will arise What were they, then? To this I answer that they were as every man, woman, and child must be before they can put on immortality.

Let us hear Paul speak on the second advent of Christ, and notice what he says: "That flesh and blood can not inherit the kingdom of God. Neither doth corruption inherit incorruption." (That is, this flesh and blood in its corrupt condition.) "Behold! I show you a mystery: we shall not all sleep;" (that is, the saints shall not be all dead when Christ comes, but they shall be changed in a moment from corrupt to incorrupt—from mortal to immortal, which Paul shows in the following verses): "but we shall be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv: 50-54.

The apostle was very explicit in showing that in the resurrection man must be made incorrupt before he is made immortal. And, as Adam and Eve were between mortal and immortal, they were incorrupt, not incorruptible as some affirm, but they were incorrupt and qualified, therefore, to put on immortality at any time prior to their transgression; and the means of immortalizing them was placed before them, and the means of bringing them under the sentence of death was also placed before them; and they were warned by their Creator of the awful consequences that should follow if they should partake of the forbidden fruit; but they disregarded the warning, and they both partook of the forbidden fruit and fell under

the sentence of death. Hence, by transgression they corrupted themselves, and fell from an incorrupt state into a state of mortality, and became dying creatures. But some will say they did not die in the day in which they violated God's law, while many others claim that they died a spiritual death in the day that they partook of the forbidden fruit; but they certainly died in the very day in which they violated God's law, though the tempter said they should not.* Neither did they die a spiritual death, for Paul plainly shows that the first man, Adam, was not a spiritual man, but a mere natural or animal man.

Others claim that they died a moral death. But what is it to be morally dead? It is to be dead to God and to his law—dead to heaven; dead to our own best interests—dead to all that is holy, just, and good? But was such the nature of the penalty that was to be inflicted upon the transgressors? Horse-thieves and murderers would like to escape with such a penalty. To be morally

*The tempter, called the serpent, is something very difficult for some Bible readers to understand, as serpents do not speak. But in Revelation we find the following: "The dragon, that old serpent, called the devil, and Satan." Rev. xii. And the same expression is found in the twentieth chapter. It is well known that mesmerizers can speak through their subjects by means of animal magnetism, called mesmerism. A person in a mesmeric state speaks the words which are framed by the operator, and see the things as real while they are but a mental picture in the mind of the operator. Spiritualist mediums are magnetized by some invisible devil, and it is the invisible demon that speaks directly through the medium. And when any one is in conversation with a medium who is in a trance state, he is in conversation with a

dead is the nature of sin and not the penalty; and sin, when it has finished, bringeth forth death. "The soul that sinneth," says the prophet, "shall die." "The wages of sin is death," says Paul. But then the objector will ask, "Where did we spring from if Adam and Eve died a physical death in the day of their transgression?" There has been much speculation on this subject, and there is really no great mystery in it. While speculative commentators have been contradicting themselves and each other while writing upon this subject, let us appeal to a commentator who was writing under the direct influence of the Holy Spirit. The Apostle Peter says: "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter iii: 8. Here Peter plainly shows that with the Lord a thousand years are as one day. Adam lived nine hundred and thirty years, and died lacking seventy years of living that duration of time

demon through the medium, and all the questions put to the medium while he is in a trance state are answered by the demon through the medium. When the medium describes the natural appearance of your dead friends, the medium sees your dead friends as real, while they are but a mental picture formed in the mind of the invisible demon. Spiritualism is not all humbuggery and trickery as some claim, but it is the greatest and the most dangerous deception that has ever been practiced upon the human family. It is no wonder that spiritualist mediums are so lewd in their habits; for the first medium that the devil ever had was a loathsome reptile; and therefore is the devil called *the serpent*, because he who was once an exalted, anointed cherub (Ezekiel xxiii: 13-15), debased himself to use a stinking, loathsome reptile as a mouth-piece to deceive the first happy pair.

which it requires to constitute one day with the Lord. In this sense Adam died in the very day in which he violated God's law.

Adam and Eve were both placed in the Garden of Eden as probationers. In that garden stood all manner of trees, bearing fruit good for food and pleasant to the sight. There also stood the tree of knowledge of good and of evil, and the tree of life, in the midst of the garden. "And God said unto Adam, Of all the trees in the garden thou mayest freely eat except of the tree of knowledge of good and of evil." Here we see that the fruit of the tree of life was not forbidden, but Adam was truly licensed to partake thereof; and, as God had previously pronounced Adam and Eve one, hence they were both licensed to partake of the tree of life, and had they partaken of the tree of life they would, according to God's own sayings, have lived forever, as they were both qualified to put on immortality at any time prior to their transgression. Hence, if Adam and Eve had eaten of the tree of life they would have been immortalized; and as children inherit the nature of their parents, then Adam's entire posterity would be immortal saints. But it is claimed by many Bible readers that if Adam and Eve had not violated God's law they would never have become parents. Oh, how careless and slow of comprehension are most of our Bible readers. Did not God say unto Adam and Eve before they violated his law, "Be ye fruitful; multiply and replenish the earth, and subdue it, and have dominion over it." And did not God say unto Eve after her being first in the transgression, "I will greatly multiply thy sorrows and thy conceptions."

How could God increase the conception of the woman on account of her transgression if he had not intended that she should bring forth children in her righteous condition? It appears very evident, in the reading of the Holy Scriptures, that God had created man for his own glory, and we learn that God walked in the Garden of Eden in the cool of the evening, and not finding them he began to call "Adam, where art thou?" This shows conclusively that God used to associate with those whom he had created for his own society, and God had placed those incorrupt beings on this earth in order that they should populate it and subdue it, and to rule over it; and he commanded them to do so.

It was God's design to share with Adam and Eve, and with their offspring, his own glory and felicity; and, as already stated, he placed the means of immortalizing them before them. But they disimproved their privileges. They violated God's law and corrupted themselves. They were then no longer fit for God's society, neither were they any longer fit to put on immortality; for had they, in their sinful condition, attained immortality, then they would have populated this earth with immortal sinners that would have rebelled against God's authority during the ages of eternity. So, then, God had to take measures to prevent such an awful consequence. Hence, he turned them both out of the Garden of Eden, and placed cherubims and a flaming sword east of the garden which turned every way to guard the way of the tree of life. Now, why did God place those guards and the flaming sword there? This was done to prevent Adam and Eve from breaking through and going back to the garden,

and from eating of the tree of life. For God says: "Now, lest he put forth his hand and take also of the tree of life, and eat and live forever." This proves conclusively that if they had eaten of the tree of life they would then not have died, even as the deceiver said that they should not.

And as to the increase of the woman's conception, it appears plain that God had, in his original purposes, determined to have a certain number of Adam and Eve's offspring to populate this earth, and that he had also determined when that should be accomplished, and when the propagation of children should stop; and on seeing that sin had entered—and death by sin—and that a great many of their offspring would fall victims to the foreseen second and eternal death, he then ordained that the woman should bring forth a great many more children than she would otherwise have brought forth; that out of her offspring enough would choose eternal life to fill the number by the time which God had decreed upon.

Now, after these earthy creatures had forfeited their privileges of attaining immortality, God said unto Adam: "Out of the ground wast thou taken, for dust thou art, and unto dust shalt thou return." Now, with what propriety can any one say that Adam was any thing more than what God said that he was? How did Adam attain that immortal nature which most of our theologians claim that he had transmitted to his children? If we, naturally, out of God, and out of Christ, possess any thing that is immortal, then we are not the offspring of Adam and Eve. They were of the earth, and were earthy, and they did not attain an immortal nature by not being

patient in well doing; but contrariwise, they forfeited their privilege. We must be begotten of an immortal parent that we may inherit an immortal nature, as parents can not transmit a nature to their children which they themselves do not possess. What did Adam and Eve attain, in addition to what they were by creation, but sin, misery, death, and corruption?

I shall speak on the subject of attaining immortality in my next lecture, in which I will show that, without Christ no man, woman, or child, could ever have had a state of existence beyond the present. So the first man was of the earth, and was earthy.

PART SECOND.

The second man was the Lord from heaven. Here Paul declares that "Christ was both man and Lord." Christ also denominated himself the Son of Man and the Son of God. We will now notice the cause of Christ's being called man. The author of the "Epistle to the Hebrews" says, in speaking of Jesus, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death—that is, the devil—and deliver them who, through fear of death, were all their lifetime subject to bondage. For, verily, he took not on him the nature of angels, but he took on him the seed of Abraham." Heb. ii: 14–17.

The Virgin Mary, the mother of Jesus, was a natural

descendant of Abraham, and was, according to the primary sense of the word natural, as much a natural woman as any other woman; and she was as much a mortal woman as any other woman. And Jesus, having been born of a natural mortal woman, he took to himself the human mortal nature of the human family which he inherited from his mother. He is, therefore, in the Holy Scriptures, called a man, as he was, without doubt, the most perfect man that ever set his foot on this earth. But why did Paul call him the Lord from heaven, and why did Jesus also call himself the Son of God? Because he had no earthly father, but was begotten of Him who is eternal and immortal in his nature. It may not be out of the way to make a few remarks in regard to the nature of God and the word *immortal*. There is seldom a sermon delivered from the sacred stand in which the words *immortal soul* or *immortal spirit* is not frequently repeated. But the word immortal is but once found in the Holy Scriptures, and reads as follows: "Now unto the King eternal, immortal, invisible, the only wise God." 1 Tim. i: 17.

The Holy Scriptures knows of no such phrases as *immortal soul* or *immortal spirit*. The word immortality is found only five times, and in each case having reference to the resurrection of the just, with but one exception, where Paul says "That the Lord only has immortality." 1 Tim. vi: 16. And if Paul is correct, then neither man, nor angels, nor devils have immortality. I will show, in my second lecture, that men are probationers for immortality, and that it must be received as a gift of God through Jesus Christ our Lord. That which is naturally immortal must be self-existent and eternal in its nature.

God is the only self-existent, eternal, and immortal being.

The Holy Spirit is God's holy divine nature whereby God can be every-where present while he in person remains upon his throne in heaven. It is claimed by many that there are three persons in the God-head; but in what portion of the Holy Scriptures is the Holy Spirit represented as a personal being? If the Holy Spirit were a person, as is claimed, then in how many hearts could the Holy Spirit dwell at the same time? Certainly not in more than one. Such a dogma may do for heathen mythologists, but Christians ought to be more consistent. The Holy Spirit is a divine nature or influence whereby God can dwell in the heart of all his people over the face of the whole earth, and whereby God can be every-where present while he in person remains upon his throne. Heb. i: 3. Jesus Christ having been begotten of such an eternal, immortal, spiritual parent, he has, therefore, inherited the divine, eternal, immortal, and spiritual nature from God, his Father; and he could, therefore, well denominate himself the Son of God, and Paul could very consistently call him man and the Lord from heaven—as Jesus had inherited by one birth the nature of God and the nature of man. Was there ever any other child begotten in the same manner? Not one. No other child ever had been naturally and supernaturally begotten by an immortal father. Hence Jesus said: "God has so much loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but might have everlasting life." Therefore, Jesus also possessed more of the divine and spiritual nature of God

than any one else can possess in this life, on account that all others are first begotten by the flesh before they are begotten of God. This may also account for the departure of the spiritual nature of God from Jesus in his last moment—having been felt more sensitively than the departure of the Spirit of God is felt by the saints in the last struggles of death. The spiritual nature of God, which dwells so richly in Jesus, whereby he was comforted and strengthened, remained with him till in his last moment. It then took its flight and returned to God, from whence it came. Then Jesus exclaimed, “My God! my God! why hast thou forsaken me?” and he bowed his head and gave up the ghost (or breath) and expired.

The word *ghost* here is derived from the Greek word *pneuma*, which also is rendered breath. The question may be asked, Was there then a mere human and mortal sacrifice offered for our redemption? That which is immortal is exempt from decay and from death. Hence, if the immortal, spiritual nature of God had remained in the person of Jesus, he could then never have died for the sin of the world. So God withdrew from him his spiritual nature, which is called the Holy Spirit; then Jesus died and was laid in his sepulcher, and in the morning of his resurrection the same spiritual nature of God, which forsook Jesus in his last moment, returned to him again, and by it he was quickened and endued with power to triumph over death and the grave; as it is written, “He was put to death in the flesh, but quickened by the Spirit.” 1 Pet. iii: 18; and Rom. viii: 11.

After Christ's conquest over death and the grave, the fleshly nature which he had inherited from his mother

was made incorruptible and immortal, and he was crowned with glory and honor and became the life-giver to all those who come to him in his own appointed way.

PART THIRD.

“As was the earthy, so also are they that are earthy;” that is, as was Adam so also are his offspring. I have shown in my first proposition that the first man, Adam, was a mere earthy man, and that by transgression he forfeited his privilege of attaining immortality. I have also shown in my last proposition that children can not inherit from their parents a nature which their parents do not naturally possess; and, as Adam did not possess an immortal nature, he could not transmit to his children a nature which he did not possess. Therefore, as was Adam so must also be his offspring; as it is written, “Every tree bringeth forth fruit after its kind.”

For more light upon this subject let us try to learn a lesson from the conversation between Jesus and Nicodemus. Jesus said unto him: “Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God” (let alone enter). No man can be born again unless he has been born once. Nicodemus, knowing that he had been born once, and not understanding that Jesus was speaking of a spiritual birth, he began to inquire how a man could be born again when he was old; and, as Jesus had not been speaking to Nicodemus of more than one additional birth, then Jesus informed

Nicodemus that "Except a man be born of water and of the Spirit he could not enter into the kingdom of God." Whereby he taught Nicodemus, expressly, that a spiritual birth was fully as essential as a water birth, and that a man must be born twice in order to become qualified for the kingdom. There are diversities of opinions as to what is meant by the water birth. Some claim that by the water birth is meant a natural birth; others, that by it is meant a gospel birth; and others, water baptism. There are also diversities of opinions as to what is meant by the spiritual birth. Some claim that by it is meant the resurrection of the saints; some, the impartation of the Holy Spirit, or a Holy Ghost baptism as some call it; and others, that by it is meant a begetting by the written *word*, which the same theorizers also say is all the spirit that the Christian is to receive as a Comforter. One of the first two suppositions is no doubt right, but the last is erroneous and contradictory to itself. I will first show the inconsistency of the last supposition on the water birth and on the spiritual birth. Jesus did not place the spiritual birth before the the water birth, but after it; and those who advocate that the spiritual birth meant a begetting by the written word refuse to baptize before faith; and, as faith must come through the hearing of the Word, they, therefore, do not practice what they advocate, unless they think that Christ did not know what he said when he placed the water birth before the spiritual birth. They also claim that by bringing the baptized persons forth out of the water they are then born of the water. But if bringing those forth out of the water is a water birth, then it follows

that they must be brought forth out of the spirit in order to be born of the spirit. This absurdity is too great for an intelligent community to tolerate after a critical investigation. I, sometime since, was in ignorance myself in regard to the water birth, but I thank the Lord that after a critical examination I comprehended the absurdity. The word *begotten* and the word *birth*, and also the word *beget* are all derived from the same Greek word *geneo*, only the Greek word is sometimes used in a plural sense.

Therefore, the word *born* would in each case have been fully as well rendered begotten as born, and in some cases it would make better sense. There can be no birth in the sense the word *birth* is used in the English language without a previous begetting. Hence the word begotten, as used in our language, means the beginning of a birth, and where there is a beginning there must be a process and a consummation; and, therefore, it is all expressed in the one Greek word from which the three words just mentioned are derived.

We will proceed to investigate the water and the spiritual birth according to the Scriptures and according to sound logic.

Every intelligent mid-wife knows what is meant by a water birth, and I am inclined to believe that Jesus had reference to a natural birth. Some may be inclined to sneer at this idea, but it was said of old that "fools hate knowledge," and the greater the humbug the more its devotees. Jesus said unto Nicodemus, "Marvel not therefore;" and Nicodemus had no reason to marvel, because Jesus had just before said unto him, "That which

is born of the flesh is flesh, and that which is born of the Spirit is spirit." The fleshly birth here alluded to, I consider, is the water birth mentioned in verse fifth, and the spiritual birth is also the spiritual birth alluded to in the same verse. And as there must be a beginning, process, and consummation in a natural birth, and as animal life is possessed between the beginning and consummation of a natural birth, so it is also in the spiritual birth. The individuals are begotten of God; as Paul said: "I have begotten you through the gospel;" and Peter said: "Ye have not been born of corruptible seed, but of incorruptible seed by the *word* of God." And again: "This is the *word* of the Lord which by the gospel is preached unto you." 1 Peter i: 23, 25.

Here Peter taught his brethren that God had begotten them through the gospel of Christ. This is precisely what Paul taught. Then the two chief apostles agreed on this point. And John said: "Every one that loveth is born of God." 1 John iv: 7. Here the word born is, in Greek, precisely the same as that from which the word *begotten* is derived. Then, to make it harmonize with the word *begotten* in other texts it should read *Every one that loveth is begotten of God*. There never was any one begotten of God in any other way but by the *word* of God since Jesus was begotten. And, as God begets by the gospel of Christ, sinners must, therefore, hear the gospel and believe it, and then the Word of the kingdom is sown in their hearts. Then the process must begin which will lead to repentance and to baptism for the remission of sin in expectation of receiving the Holy Spirit of God. And when the Holy Spirit of God is im-

parted then the spiritual life of God begins in the child which has been begotten of God through the Word, even as the animal life begins in the child before it is born into this world.

And if the natural child has no life before it is born into this world, it never will see this world; and so, likewise, if the spiritual life and nature of God does not begin in this world in those who are begotten of God, they can never see the kingdom of God, let alone enter in it.

After the child of God is made a partaker of God's spiritual nature, which Paul says "is life" (Rom. viii: 6), then the balance of the process, prior to the consummation, is to walk in newness of life, and in holiness, and true righteousness. And the spiritual birth will be consummated at the time when all the saints shall be born into the kingdom of God by a resurrection from the dead. This idea may appear new and strange to some of my readers, but it is a good deal more than *two thousand* years old.

The prophet Isaiah, in predicting the resurrection of the saints, calls that resurrection "*a birth*." Isaiah lxvi: 8. Paul also said that "Jesus was the first born from the dead," (that is, not to die again). Col. i: 18. Our Lord also said unto John, while on the Isle of Patmos, that "He was the first begotten from the dead" (synonymous to birth). Rev. i: 5. I should think this was sufficiently plain to show that the resurrection is called a birth.

Now let us briefly examine the absolute necessity of being begotten of God by his *word*, and being made partakers of God's Spiritual nature. Paul says: "If the

Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you." Rom. viii: 11. How was Christ's body quickened? "By the Holy Spirit." 1 Peter iii: 18. How are our bodies to be quickened? By the same Holy Spirit which quickened Christ's body.

Now, as the resurrection of the saints is represented by the prophet, by the apostle, and by Jesus Christ himself, as a birth, and a birth that is to be consummated by the Holy Spirit of God, then to be born of the Spirit must, most assuredly, mean a birth or resurrection from the dead into the kingdom of God.

But it is claimed by many that to be born of water meant a gospel birth, because Jesus Christ and his apostles have represented the gospel of Christ as water. It is also claimed that water baptism was meant by the water birth; but all intelligent Bible readers will admit that God begets his children by his *word*, which is preached unto us by the gospel; and where there is a begetting a birth must follow.

And if water baptism is the consummation of that which is begotten of God by his word, then at what time does the spiritual begetting take place. It is certainly very plain that the spiritual birth will not be consummated prior to being born from the dead by the Spirit of God. But it follows, according to modern theology, that all the children of God are twice begotten of the same parent; and such an idea is too fantastical to be tolerated by an intelligent community after a critical investigation of the subject. But some may ask, Is not Christian bap-

tism represented as emblematic of Christ's burial and resurrection? Certainly it is. But we must admit that it is part of the process between the begetting by the *word* and the consummation by the Spirit; and we must also confess that if water baptism is the water birth, there is no analogy between the natural birth and the spiritual birth, as a child is naturally only once begotten and once born; whereas, according to modern theology, the child of God is twice begotten and twice born, or else twice born by one begetting. But some will say that the water birth and the spiritual birth are both consummated at the same time; but if such a doctrine be true, then the saints will be finally born into the kingdom of God without being begotten. And how can we avoid such an absurd conclusion without rejecting the doctrine that advocates that the water and spiritual birth are both consummated in baptism? But it may be asked, Is not baptism a moral resurrection or bringing forth out of a state of sin, and out of Satan's family, into a state of justification and into God's family? It certainly is. But this is only part of the process between the time that the child is begotten and the final consummation of the birth.

But, as Jesus says, "Except a man be born again, he can not see the kingdom of God." It does not read *again and again*. *Again* means but one additional birth, and this must begin by the implanting of the good seed in the heart, which is the *word* of God; and there must be a process; and before the consummation of the spiritual birth, the spiritual nature and life of God must be possessed by those who are thus begotten of God. And if

the Spirit of God is not imparted during the time of the process, the birth will be a dead one, as the Holy Spirit of God will pass all such over at the time when the saints are to be born into the kingdom; as all those who have arrived at the years of accountability and die without the proper qualifications for the kingdom will have their part in the resurrection of damnation without the promise of being immortalized by the Spirit of God and of Christ. Neither can it be expected that any one who has not been made a partaker of God's spiritual nature in this life could either see or enjoy the kingdom of God, even if he was admitted into it; as that glory, wherewith Christ will glorify all his saints, which is to outstrip the sun in brightness, is not likely to be revealed to those who possess a nature opposite to the nature of God and of Christ, unless the Lord see fit to reveal his glory to such in order to destroy them by his brightness. 2 Thess. ii: 8; Rev. vi: 16.

We learn that when the children of Israel were pursued by Pharaoh and his army the angel of the Lord went before them by day in the pillar of a cloud, and at night he moved behind them, between the camp of the Israelites and the camp of the Egyptians, and the angel of the Lord in the cloud proved to the Egyptians a thick darkness, so that they could not come to the camp of the Israelites; but to the children of Israel he was a light by night. When we consider this subject we may then form an idea as to what Jesus meant by the outer darkness into which the slothful servant is to be cast after he is tied hand and foot. Matt. xxv: 30.

The restriction to which Jesus alluded by the-tying of

hands and feet of the slothful servant in the reading of my lecture on Christ's Kingdom and Dominion will be found satisfactorily explained. Some of my expressions on this subject are not very modest, but I do not claim to have any hypercritical modesty. I do not claim to be any more modest than those who wrote under the influence of the Holy Spirit.

PART FOURTH.

“And as was the heavenly, so also are they that are heavenly;” that is, as Jesus possessed the two natures—a human mortal nature, and spiritual immortal nature—so also are they all who have been begotten by the same immortal spiritual Father. They all have inherited a fleshly and mortal nature from their fleshly parents, and an immortal and spiritual nature from their heavenly parent; and as was Christ in his life and conduct, so also are they that are Christ's.

He came not to do his own will, that is, live after the flesh, but he came to do the will of his Father in heaven who sent him; though he truly possessed a fleshly nature, as it is written, “He was made in the likeness of man; and being found in the fashion of man, he humbled himself, and became obedient unto death, even the death of the cross.” Phil. ii: 7, 8.

Christ's spiritual nature predominated over his fleshly nature, and so it ought to be with every true Christian. Paul says: “If any man be in Christ he is a new

creature. Old things have passed away. Behold, all things have become new." And again, "They that are Christ's have crucified the flesh with the affections and lusts." Gal. v: 24. It may not be out of the way to make a few remarks about the old man and about the new man. Paul speaks of the old man and of the new man, and of the outer man and of the inner man. I suppose that all Bible readers will agree with me that Paul was alluding to the fleshly nature and to the spiritual nature. Now, were those two natures both born at the same time? No Christian claims that they were, or else there would be neither old nor new; but the old nature, which is the fleshly nature, was inherited from our fleshly parents, and was, therefore, born first; and the new nature, which is the spiritual nature, was inherited from our heavenly Parent, and was, therefore, begotten last. The word *born*, in its most proper sense, means to be produced or to be brought forth. Hence, the words *begotten again* means to be reproduced or to be brought forth again in newness of life. "Now, as was the heavenly, so also are they that are heavenly. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." 1 John iii: 7, 8.

Jesus was full of love and mercy, and John says, "God is love; and he that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect that we may have boldness in the day of judgment, because as he is, so are we in this world." 1 John iv: 16, 17. And again, "Beloved, let us love one another, for love is

of God, and every one that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God, for God is love." 1 John iv: 7, 8. And again, "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit. 1 John iv: 13.

The Spirit here alluded to is the Spirit which dwelt so richly in Christ the Lord from heaven; and all they who have been made partakers of the same Spirit should imitate Christ's life and conduct. Christ was no politician, but he positively declared that his kingdom was not of this world; while the devil declared that the kingdoms of this world, with the glories and powers thereof, has been delivered unto him.

Did Christ come to set up a political kingdom or kingdoms, or was Christ a politician? Oh, how unbecoming it is for Christians to be engaged in political janglings; how little do those ministers who are entangled in politics adorn their profession; how little do they deny themselves of the world's political janglings; and how little they imitate him whom they call their Master! My dear reader, if you claim to be a minister of Christ's gospel, and are a politician, I beseech you to consider Christ's sayings where he says, "No man can serve two masters." But again, when we look at the professors at large, where is that Christian principle of self-denial manifested? How many church-members are there seen from time to time at horse-races, in ball-rooms, in gambling and drinking houses, and in other places of wickedness? Have we any account in the New Testament Scriptures that Jesus ever went to such places of profanity? or have we any example that Jesus was at any

time seen on a dancing-floor? Nay, Jesus denied himself of all those things; and he says, "If any man will be my disciple, let him deny himself." And Paul says, "As was the heavenly, so also are they that are heavenly;" and again, he says, "Be not conformed to this world." But, in the German version it is rendered: "Make yourselves not equal with the world, but be ye transformed by the renewing of your minds." Jesus says, "The tree is known by its fruits. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire."

My dear reader, are you a Christian? Do you imitate Christ, the Lord from heaven, by leading a self-denying life, or do you reproach the cause of Christ by making yourself equal with the world, and by setting an example of unbecoming, vain, fashionable pride? If so, that you must have it with the world, you had better request the church with which you are connected to dismiss you, and tell the church that you are not heavenly minded, and that you do not wish to be a stumbling-block in the way of others.

But the heaven-begotten are not only like Christ in their life and conduct, but also in their death and resurrection. As the spiritual nature of God dwelt in the person of Jesus and strengthened and comforted him, so it is also with the true Christian. The Spirit of God and of Christ, which is called the Holy Spirit, comforts the Christian in trials and afflictions, and reproaches, and persecutions, even unto the end. And as the spiritual nature of God forsook Jesus in his last moment and re-

turned to God who gave it, so with the Christian, though the departure of the Spirit of God may not be felt as sensitively in the struggle of death on account that the Christian does not possess it to such a fullness as Christ did; and also on account that the Christian was not first begotten of God as Christ was, but the Christian's begetting was a spiritual begetting; nevertheless, the Spirit will leave the Christian in the struggles of death, and then will the spirit return to God who gave it, and the dust to its dust. But can it be said that God has given his Holy Spirit to the profane sinner? Certainly not. Therefore, if the sinner possesses a supernatural spirit, it can not go to God, because God has not given it; but it must go to the devil from whence it emanated. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his Spirit that dwelleth in you." Rom. viii: 11.

How was Christ raised? He was quickened by the Holy Spirit which forsook him on the cross. How are our mortal bodies to be raised? Paul says, "They shall be quickened by the same Spirit which quickened Christ's body," provided that we are in possession of it in the present life.

It is, therefore, absolutely necessary to be in possession of the Spirit of God in this present life in order to have a part in the first resurrection. But some may ask, How will it be with little children. I shall show, in my second lecture, that Christ has saved the entire human family from the original or Adamic sin; and as the little child has not sinned after the similitude of Adam,

and as nothing can be required of innocent children, they are, therefore, heirs of heaven, exclusively, by virtue of Christ's atonement. And, as rewards are not given at death, but in the time of the resurrection, the nature of God will, therefore, be imparted to innocent children in the time of their resurrection. Paul says: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. xv: 49.

The word *image* has several significations, but in this text it must mean that the Christians who have borne the nature and resemblance of the first Adam, and came in possession of the nature and resemblance of Christ, the second Adam, they shall also be in the nature and resemblance of Christ after their resurrection; as Christ now is in his immortalized and glorified condition; as Paul says: "Our conversation is in heaven, from whence, also, we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii: 20, 21.

And John says: "We know that when he shall appear we shall be like him; for we shall see him as he is." 1 John iii: 2. John did not expect to see Jesus again prior to his second advent. Jesus said: "I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and will receive you unto myself, that where I am, there ye may be also." John xiv: 3.

Jesus did not promise to receive his apostles to himself prior to his second advent; and his second advent is

yet in the future. Paul said: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii: 4.

Paul did not tell his Colossian brethren that they should enter glory at death, but at the time of Christ's second appearing. Paul says again: "Comfort one another with these words." 1 Thess. iv: 18.

With what words did Paul comfort the Thessalonian? Not with the hope that they should enter glory at death, but at the resurrection, which is plainly seen in the verses which read as follows: "For this we say unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv: 15, 16, 17.

It may be plainly seen by every honest Bible reader that the hope of the primitive church was that the saints would sleep in Jesus until the second advent of Christ and the resurrection, and they would then be made incorrupt, and then immortal, and have their bodies fashioned like unto Christ's glorious body. Oh, what a great contrast between the teachings of Christ and his apostles, and those half-way spiritualists of the present age. May the Lord Jesus come quickly and gather his jewels to himself.

OUR LOSS IN ADAM, AND OUR GAIN IN CHRIST.

I.

How free from toil, and pain, and care,
Was the first loving, happy pair!
How pure and handsome, and how good,
As both before their Maker stood.

II.

But soon the fate of sin was heard;
Their unmixed joys then disappeared.
And what a load of guilt was felt
When both were from their home expelled.

III.

Without a hope, or ray of light,
Both doomed to a long, silent night;
Their children, too, as well as they,
Fell, lifeless victims to the prey.

IV.

But God proposed His Son to give,
That all through him again should live;
And that, through virtue in his name,
He would free grace to all proclaim.

V.

And at the time that God decreed,
The Son of God in flesh appeared,
To die for Adam's willful sin,
That all eternal life might win.

VI.

And now, by faith in his dear name,
All may eternal life attain;
But those who will his name deny
Must for their own transgressions die.—*E. H.*

LECTURE II.

PART FIRST.

OUR LOSS IN ADAM, AND OUR GAIN IN CHRIST.

“The Son of Man is come to save that which was lost.” Jesus, who denominated himself the Son of Man, and also the Son of God, declared that he came to save that which was lost.

The text implies that something was lost in the past, and that Jesus came to save that which was lost in the past. The text also implies that he came to save all that was lost without any exception. This may be quite flattering to the Universalist, but, my dear reader, if you are a Universalist, and are honest, I think you will renounce the Universal doctrine after a careful investigation of this lecture.

Jesus alluded to that which was lost by Adam's transgression. Now, if we can learn what Adam lost by his transgression, then we may know what Jesus came to save. It is written “That man was made upright.” It is also written that “After God had finished his work of creation, he pronounced all good, and very good.” How good must Adam and Eve, therefore,

have been, when an Infinite God could pronounce them *very good*? They were pure and righteous. Did they continue so? Nay, but alas, they violated God's holy law, and brought themselves under the sentence of condemnation. And, as it is written, "By the disobedience of one man sin entered into the world, and death by sin," and so death passed upon all men, for that all men have sinned. Adam's posterity was passive in his transgression; nevertheless, his sin was entailed upon his entire posterity—upon the most upright as well as upon the most profane, and upon the infants in the cradle as well as upon the parents—for in Adam all have sinned. But the skeptic may ask, "How Enoch and Elijah were translated?" The answer is that God, immediately after the transgression, offered a Redeemer in saying the seed of the woman (by which was meant Christ) should bruise the serpent's head, and Enoch and Elijah were believers in the promised Redeemer, and were translated to point out the future glory of the final faithful, as it is written: "We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye." But Paul positively declares that all have sinned and all have come short of the glory of God, and if Jesus had not come to save that which was lost, no man, woman, or child, could ever be saved from the sentence of that death which came upon all by the disobedience of our first parents.

Did Jesus then come to save Adam's offspring from that sin which was entailed upon them and which was unto condemnation? He certainly did. He came to save Adam's posterity from the Adamic sin. Secondly, he came to restore unto Adam's posterity the privilege of at-

taining immortality—a privilege which had been forfeited to Adam's entire posterity.

First, Jesus became a propitiation for our sins, and not for our sins only, but for the sins of the whole world. Again, it is written: "Jesus, by the grace of God, tasted death for every man."

The Universalists will ask then, "Will not all be saved?" To this I reply that all have been saved from the Adamic sin. But did Jesus ever die for any sin that any of the present generation have committed? He did not, and if he had, then he would have done what the Pope and his subordinates are pretending to do. He would have forgiven sins before they were committed, and thereby he would have granted indulgences. But he has saved us from that sin which was, or would have been entailed upon us all, and would, therefore, have been properly called our inherited sin, but Jesus saved all from that sin, and placed us all on an equal footing to work out our own salvation by obedience to his gospel.

Let us hear what John the Baptist says upon this subject: "Behold the Lamb of God which taketh away the sin of the world." St. John i: 29.

John did not say the *sins* of the world, but the *sin*. Therefore, there must have been a special sin that that was called the sin of the world. And Paul says: "By the disobedience of one man sin entered into the world." And again, by that sin all have sinned. So then Adam's sin was the sin to which John the Baptist alluded. And John positively declares that the Lamb of God came to take away that sin, and we should receive his testimony; Jesus says: "By the mouth of two or three

witnesses shall every word be established." I have now produced three witnesses to prove that Jesus came to take away the Adamic sin. I might produce more if it was necessary. But how many are willing to receive such plain Scriptural testimonies? It is now claimed that the child is yet born in sin. It is also well known by many, that if an infant belonging to Catholic parents happens to die before it has water sprinkled on its head by the priest or by some one appointed by him, that the child is lost. And in some parts of the world, even in some parts of the United States, if an infant belonging to Catholic parents dies without receiving the benefit of baptism for the remission of the original sin—that is, if it is proper to call it baptism—it is denied a burial place in the Catholic burial ground. It is considered a pollution. It must, therefore, be buried with the strangers. There are also many Protestants who are indirectly baptizing, as they call it, for the remission of the Adamic sin, though most of them deny this charge, but their practice is very conclusive, and their church catechisms or articles of faith advocate it. Is this not what Peter alluded to where he says, "There were also false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them?" 2 Peter ii: 1, 2.

Is there any better way to deny the Lord who bought us than to deny his atonement? And if Christ did not atone for the Adamic sin, what then did he atone for? We might then as well say that he made no atonement at all. When Jesus entered upon his great mission he assumed the entire sin into which Adam had involved his posterity.

He took that sin upon his own shoulders, and, as all had been under the curse, and, as it is written, "Cursed is every one that hangeth upon the tree," he volunteered to become accursed for us. And, as innocent little children had not yet sinned after the similitude of Adam, he therefore said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He laid his hands upon them and blessed them, but did he put water upon their heads? The Scriptures do not teach it. Little children are heirs of heaven, by virtue of Christ's atonement exclusively, until they arrive at the years of accountability; then they are commanded to believe in Jesus Christ, and to repent and be baptized for the remission of their sins, in expectation of receiving the Holy Spirit of God, whereby their adoption into God's family as joint heirs with Christ is ratified. But the objector may say that it is written "The wages of sin is death;" and if the little child has no sin, how then can it die? Oh, where is the wisdom of the wise? Is it not astonishing that talented men can study the Bible and yet not know that we are all the offspring of mortal, dying parents? We are all doomed to die, whether saint or sinner, if we can not survive till the second advent of Christ, because the original privilege of attaining immortality was forfeited by Adam's transgression, and a new condition of attaining immortality has been given by Christ, the second Adam, and that condition does not promise us immortality prior to Christ's second advent.

PART SECOND.

WERE ADAM AND EVE PROBATIONERS?

God placed them in the Garden of Eden to dress and to keep it. In that garden stood all manner of trees bearing fruit good for food and pleasant to the sight, and there also stood the tree of knowledge of good and of evil, and the tree of life. And God positively said unto Adam, "Of all the trees in the garden thou mayest freely eat except of one tree," of which I have said enough in my first lecture. It is very plain that Adam was licensed by his Maker to partake of the tree of life. It is also very conclusive, according to God's own sayings, that if Adam had partaken of the tree of life he would have lived forever; but both Adam and Eve partook of the forbidden fruit, and were then debarred from the privilege of attaining immortality. And Paul says: "That in Adam all have sinned;" and again, "All have come short of the glory of God." Then it follows that God had set a glory before them, and whatever that glory was, by the disobedience of Adam he came short of that glory. And if by the disobedience of Adam his entire offspring came short of that glory, then it is very conclusive that by the obedience of the same Adam his entire posterity would have attained that glory which all came short of by his disobedience. And what is the Christian now seeking after but the glory which we all came short of by Adam's disobedience? And if we are so fortunate as to attain that glory we shall have all we want; yea, all that our hearts could wish for.

But what is that glory? Let Paul speak: "God will render to every man according to his deeds—unto those who by patient continuance in well-doing seek for glory, honor, and immortality." My Christian friend, are you seeking for immortality? If you are, then you plainly declare that you have not got it.

But what is to be the reward? "Eternal life," says Paul, and that as a "gift of God, through Jesus Christ our Lord." Rom. ii: 6, 7; vi: 23.

So, then, we are seeking after eternal life, and that is the very thing which we all came short of by Adam's disobedience. Now could we ever have had a state of existence beyond the present? Certainly not if Christ had not opened a new way. Paul says the devil had the power of death.

How long would he have exercised that power if Christ would not return to destroy the last enemy, that is, the devil, who holds the power over death? The devil would never yield up that power voluntarily. Again, Paul says: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. xv: 32.

Did Paul expect that he could receive a recompense for his labor in defense of the doctrine of the resurrection without a resurrection? Certainly not; but he plainly taught those Corinthians, who had been taught by some seducer that the dead would not be raised, that there could be no rewards nor punishments beyond the present life without a resurrection from the dead. And he then as much as told them that if there was no resurrection that this was the only chance they would ever have to enjoy them-

selves; and if their belief was true they might as well make the best of it, and that they might then as well eat and drink and gratify their fleshly desires to its full extent. But Paul proved to them that there would be a resurrection. And then he says: "Be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that our labor in the Lord is not in vain."

If Jesus had not come and restored unto us the privilege of attaining immortality, many of us might, indeed, wish we had never been born, for there are many to whom this world has never been any thing but a world of sorrow.

And I, for my part, might wish that I had never been born, for this world never was intended to be enjoyed without sight. Without a hope of immortality beyond the resurrection, my fate would be sad indeed, and there are many others whose fate would be no better. But, thanks be to God, and to our Lord Jesus Christ, that God has so much loved the world that he has given his only begotten Son, that whosoever believeth on him should not perish, but might have everlasting life.

Jesus has positively declared himself to be the life-giver. But if the first Adam had attained eternal life, then he would have been our life-giver, for then we would be all immortal saints. But the question may be asked, Could Adam not have sinned even if he had attained immortality? To answer this question we will go to Jesus, the second Adam, as Paul calls him. And Paul says: "He was in all things tempted like as we are; yet without sin." Jesus had fleshly propensities as well as

the first Adam, but he did not yield to his temptations as the first Adam did. But how long did his temptations last? As long as he sojourned in his mortal state.

But after he overcame and put on immortality he became the heir of that eternal life which the first Adam came short of. And he also became the life-giver and was placed forever beyond all temptations. So the first Adam, likewise, might have overcome all his temptations and might have attained that eternal life which Christ, the second Adam, became the heir of, then Adam would have been the life-giver to all his posterity, and then Adam and Eve and their posterity would have been placed forever beyond all temptations.

Then God would have shared with them his own felicity and glory. But as Adam and we all came short of that, we must now look to Jesus as our life-giver. We are now all probationers as Adam and Eve were, but under a new provision, and Christ has set life and death before us, as God had set life and death before Adam and Eve. And obedience to Christ's gospel will now entitle us to that eternal life which Adam might have attained, and disobedience to Christ's gospel will make us subjects of a second and eternal death after the resurrection—a death eternal in its effect—even as Adam and Eve had to die a temporal death on account of their disobedience to God's law. And we, with our federal heads, must suffer the penalty of that law. But we have, indeed, reason to rejoice, because Christ has brought us under a new provision which will finally save all the faithful from all the consequences of the Adamic sin, even as Christ has already saved us from that sin itself.

But listen to the consoling words of Jesus, "I am the resurrection and the life;" and again, "I am the way, and the truth, and the life;" and again, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life."

In Matthew, twenty-fifth chapter, he denominates his disciples sheep, and sinners goats. Now, how do his disciples hear his voice but by hearing his gospel, and how does he know them by their following him, and how can they follow him? The only way that they can follow him is by observing his precepts strictly according to the examples given by him. And to whom does he promise to give eternal life? To none except those who are heirs of heaven by virtue of his atonement, and to those who take his gospel as their rule of faith and practice. But why does he propose to give unto them eternal life? Because they did not inherit it from the first Adam, and because he alone has become the life-giver. How, then, can the Universalist expect to attain eternal life through Jesus Christ our Lord, since he has never as much as acknowledged Jesus Christ by baptism as his resurrection and his life-giver? Listen to what Jesus says to the disobedient: "Ye will not come unto me that ye might have life, and that ye might have it more abundantly. Ye shall, therefore, die in your sins." Death must be the ultimate consequence of all the disobedient, and that a death from which there is no promise of recovery.

Again, listen to Paul: "Jesus himself shall descend from heaven with his mighty angels in flaming fire, taking vengeance on those who know not God, and who obey not the gospel of our Lord and Savior Jesus Christ, who

shall be punished with an everlasting destruction from the presence of God and the glory of his power." 2 Thess. i: 7. But return again to the life question. Paul said: "Bodily exercise profiteth us little, but godliness is profitable in all things, having a promise of the life that now is, and of that which is to come." 1 Tim. iv: 8. Who have the promise of that life which is to come? None of those who have arrived at years of accountability except those who lead a godly life. Paul says again: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi: 23.

It is claimed by many that the death alluded to by Paul was a death that would never die. But how absurd would it be to say that the gift of God was an eternal life that would never live? But why is eternal life a gift? Because it can not be merited. No one can do enough good to be equivalent in value to eternal life. Let us suppose a man to be sixty years of age, enjoying good health and good society, and him to be worth a hundred thousand dollars, or more, and having no hope of having a life beyond the present, and the same man by some misstep is brought into jeopardy for his life. He is tried before a just judge and jury, and sentenced to be executed on a said day and hour. How much of his money would he give to have his life spared? He would give all he possessed, and even a million of dollars would be no object to him, as it could not possibly do him any good after death, therefore, it is written, "Man will give all that he has for his life."

Twenty years more would have filled this man's four-

score years, and if a twenty year's life is worth so much, how then can an eternal life be valued?

Let a mathematician try to learn how many acres of land and sea there are in this globe, and let him value every acre at one thousand dollars or more. Let him value all the gold and silver, and all other precious metals, and all the ships upon the sea, and all the improvements upon the land, and let him make his calculations as extravagant as he pleases, and let him compare the full valuation with the value of one eternal life, and all will sink to insignificance.

Nothing can be compared in value to the value of one eternal life. "Eternal life is the pearl of great price." Can, then, such a life be merited? No; but when we have done all that we are commanded to do, said Jesus, "We should say that we were unprofitable servants." We have done but that which was our duty to do. We can do enough to win the Lord's favor, but eternal life will be given to the faithful, as a precious gift of God, through Jesus Christ our Lord. My dear reader, let me invite your attention again to the subject of eternal life. There is no end to immortality nor eternity. Will you try to imagine yourself to be placed upon the golden shore of eternal bliss, arrayed in a white robe, with a golden crown, a golden girdle, and a palm of victory in your hand, every thing glistening around you with brightness, brighter than the sun of day, and you enjoying the society of your friends, who were faithful in the Lord, and of all the holy angels, and of Abraham, Isaac, and Jacob, and Daniel, the much-beloved of God, and David, the great musician, and Isaiah, the sweet singer, and best

of all, Jesus, our dear Redeemer, in all his glory and splendor, and you, eternally free from sorrow, pain, and death, and such a blessed abode to be enjoyed for evermore? Should not the very thought induce every saint to rejoice, and shout for joy? Who would not admire God's great and precious promises? All would, except those who are dead to God, dead to his law, dead to heaven, dead to their own best interest, and dead to all that is holy, just, and good. May the Lord help such. Before passing to my fourth lecture I will briefly investigate some controverted subjects or texts.

Critic.—"Did Adam possess an immortal soul?"

Theologist.—"He did."

Critic.—"Can an immortal soul die?"

Theologist.—"It can not—God himself can not kill it."

Critic.—"Did each of Adam's offspring inherit an immortal soul from Adam?"

Theologist.—"They did."

Critic.—"Did the immortal souls of Adam's posterity come under the sentence of condemnation by Adam's transgression?"

Theologist.—"They all did."

Critic.—"Did Jesus Christ atone for the Adamic sin?"

Theologist.—"He did."

Critic.—"Can flesh and blood atone for the sins of an immortal soul?"

Theologist.—"It can not."

Critic.—"Did the immortal soul of Jesus die to atone for the sins of the immortal souls of Adam's offspring?"

Theologist.—"Confound it."

LECTURE III.

PROMISCUOUS SUBJECTS.

“AND it came to pass after these things that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him.” 1 Kings xvii: 17, and Elijah, the prophet of God, “Stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee let this child’s soul come into him again; and the Lord heard the voice of Elijah; and the *soul* of the child came into him again, and he revived.” 1 King xvii: 22. This text is the strongest support in favor of the natural immortality of the soul contained in the Holy Scriptures. But the word *soul* here is derived from the Hebrew word *nephesh*, and the word *living soul* is from *nephesh chaiyah*, and every word *soul* that is found in the Old Testament Scriptures is derived from the word *nephesh*, with two exceptions, and the word *life* is derived from the same word *nephesh*; and if the word *nephesh* had been rendered *life* in verses 21, 22, then the text would be very plain, and it would certainly have been fully as proper for our translators to have rendered the word *nephesh* *life* instead of *soul* in these two verses, as in other portions of the Scriptures.

In the New Testament Scriptures the word *soul* and the word *life* are both derived from the Greek word *psuche*, and the word soul is very frequently made use of in the Holy Scriptures when an entire being or person is meant. But the words *immortal soul* is nowhere found in the Scriptures.

David said that "his enemies were seeking after his soul." If the soul of man is what it is claimed to be, then a fleshly enemy might as well try to catch the end of a rainbow, or a streak of lightning, as to try to catch the soul of man. But David said that "his enemies were seeking after his life."

I will now give my readers a few extracts from different distinguished authors on the meaning of the word soul.

Prof. Roy, in his lexicon, renders *nephesh* as follows: "*the soul*," "life," "vital part," "*a man*," "*a creature*," "*affection*," "*person*," "*substance*." "This word is found in the Hebrew text *seven hundred and fifty-two* times, and is rendered *soul four hundred and seventy-five* times." Can it be possible that an important word is used so many times in the Scriptures without a definite and plain signification? We think not.

Parkhurst, the distinguished Hebrew lexicographer, says: "As a noun *nephesh* has been supposed to signify the spiritual part of man, or what we commonly call the soul." I must confess for myself that I can find no passage where it hath *undoubtedly* this meaning.

From Elder Miles Grant, a distinguished Hebrew and Greek scholar: "What is the soul?" "The Bible must decide the question. The word *nephesh* is found in Gen.

i: 20, and applied to beasts." "And God said, let the waters bring forth abundantly the moving creatures that hath life," (margin) "living soul," Heb., *nephesh chaiyah*, soul living, or living soul, as it is arranged in English. The second time the word occurs is in the 21st verse: "And God created great whales, and every living creature, (*nephesh chaiyah*, living soul) that moveth, which the waters brought forth abundantly." We see from these Scriptures that all the animals of the *sea* are living *souls*. The third time the word *nephesh* occurs is in Gen. i: 24, "And God said, let the earth bring forth the living creature (*nephesh chaiyah*, living soul) after his kind, cattle, and creeping thing, and beasts of the earth after his kind." From this passage we learn that all the animals upon the earth are living *souls*.

Dr. Clark says, when commenting on this verse, "*nephesh chaiyah*" is a general term to express all creatures endued with animal life in *any* of its infinitely varied gradations. *Nephesh* next occurs in Gen. i: 30: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, (*nephesh chaiyah*, margin, living soul,) I have given every green herb for meat." We have now found *nephesh*, the word rendered soul, is applied to beasts and all living animals in the first four instances where it is used in the Bible. This point should not be forgotten.

We can not dispute but that it is correctly used when thus applied; he who formed the animals knew best what to call them, and made no mistake when he named each a *nephesh chaiyah*, or living soul.

For further light upon this subject search the Scriptures with pure motives.

SPIRITS IN PRISON.

“Christ being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water.” 1 Peter iii: 18, 19, 20.

Christ preaching to the spirits in prison is supposed to be a strong support to the doctrine of the spirit's immortality in man, and the purgatory of Catholics. But to understand this text, it will be necessary to understand the significations of *spirit* and *spirits*, and the prison alluded to, and by what *spirit* the preaching was done, and to what *spirits* the *Spirit* preached.

First.—By the word *spirit* is meant a material, intelligent, personal being, as God; and Christ, who was made a quickening spirit, and angels, both good and bad, and Satan.

By the second signification of the word, spirit is meant an influence, emanating from an intelligent being, as the Holy Spirit proceedeth from God, and as an unholy influence emanating from devils, or from a mesmerizer, or even from a serpent, when he charms the bird which he intends to devour.

By the third signification of the word, spirit is meant a state of feeling, or the state of our minds; hence we read

“a meek spirit,” “a contrite spirit,” “low in spirit,” “poor in spirit,” “a hasty spirit,” “an angry spirit.”

By the fourth signification of the word, spirit is meant the wind, the atmosphere we breathe, the breath of life. But in no place in the Bible are the *words immortal spirit* found. By what spirit was Christ quickened? By the Holy Spirit of God; by which Spirit he also went and preached to the spirits in prison. Christ did not go to prison himself, but while in the bosom of his Father, he preached to the spirits in prison, by that Holy Spirit by which he was quickened, after his incarnation and death.

Who were they who were sometimes disobedient? The family of Noah in the days of Noah, while the ark was preparing.

The balance of mankind were continually disobedient. And when was the preaching done to those spirits in prison? After Noah and his family were in the ark they were imprisoned, and floating upon the deep, where God himself had shut them in. And what was the nature of the preaching?

The Lord, by the Holy Spirit, preached through Noah to the spirits or minds of the children of Noah, using the word spirit in its third signification. The Lord, by his Spirit, put them in mind of their own disobedience, wherein they were disobedient while the ark was preparing. This much controverted text is very plain when we look at it in the right light.

SPIRITS OF JUST MEN.

“But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and Church of the first born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect.” Heb. xii: 22, 23.

In what sense had the Hebrews come to spirits of just men made perfect? In the same sense in which they had come to an innumerable company of angels.

Paul says, “I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.” Eph. iii: 14, 15. Isaiah says, “Ye shall be called by a new name, and *Church of God* is the only constitutional name whereby the mouth of the Lord has named the Church, and all the members of God’s family, both in heaven and earth, belong to the Church of God. The saints which were resurrected in the time of Christ’s resurrection, and the angels of God, are with God and Christ in heaven. The balance of God’s family are on this earth, and in the earth; and whenever a man’s initiation into God’s family is sealed or ratified, then he comes to the “spirits of just men,” in the same sense in which the Hebrews had come unto an innumerable company of angels, by having become a member of the same family, to which angels and “spirits of just men” properly belong. But when are spirits of just men made perfect? Pauls says, “When that which is perfect is come, then that which is in part shall be done away.” I

ask my Christian friends whether you can claim that the perfection alluded to, can be attained previous to the resurrection without denying the resurrection ?

THE EARTHLY HOUSE OR TABERNACLE.

“ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.” 2 Cor. v: 1.

It is generally supposed that Paul, in speaking of the earthly house, had allusion to our physical bodies ; but if he had, then he must have been of the belief that God had provided some other body in heaven for the supposed immortal spirit to inhabit.

If such is the case that God has provided two bodies for our supposed immortal spirit to inhabit, then there would be no need of a resurrection, for we might then as well let the devil have this mortal body forever. But let us try to understand Paul. By the word *tabernacle* is generally meant a dwelling, or a place of dwelling, and the revelator, in looking in the future, said : “ I John saw the holy city, the new Jerusalem, descending down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men,” that is, God will make his dwelling with men. Rev. xxi: 2, 3. This is the house from heaven to which Paul alluded, and the earthly house or tabernacle is our present place of dwelling, which shall be dissolved or renovated by fire in the day of the Lord. Paul says again : “ We

that are in this tabernacle do groan being burdened, not that we should be unclothed, but that mortality might be swallowed up of life."

That is, we that are in this tabernacle, or place of dwelling, do groan because we are distressed of this sinful world, not that we would be unclothed, or left without a place of dwelling, but clothed, or having a place of dwelling, where these mortal bodies shall be swallowed up of life, by being immortalized, which is to take place when the Jerusalem, which is from above, is to descend upon this earth after the curse is removed.

He says, "Therefore we are always confident, knowing that while we are at home in the body," that is, in this state of mortality, to which Paul alluded in verse fourth, we are absent from the Lord, for we can not expect to dwell with the Lord in our present state of mortality.

"We are confident," I say, "and willing rather to be absent from the body, and to be present with the Lord." Verses 6-8. And, like Paul, so ought every Christian to be confident, and willing rather to have his mortal body immortalized and qualified, to dwell with our immortalized Redeemer.

But perhaps some of our readers may ask, What is meant by the *rich man and Lazarus*? Luke xvi. By Lazarus was meant the Gentiles in their despised, sinful, rejected condition. What was meant by Abraham's bosom, the angels, and the death of Lazarus? By Abraham's bosom is meant the covenant which God made with Abraham in Christ, or the Church of Christ under the gospel dispensation, which is large enough to embrace all the believers. By the death of Lazarus is meant the

Gentiles dying unto their sins, who were then carried by the angels, or the ministers of Christ's Gospel, into the fold of the Church, or Abraham's bosom.

What is meant by the rich man who fared sumptuously every day? The Tribe of Judah, and the Tribe of Benjamin, the only two remaining united tribes in the days of Christ. They feasted sumptuously every day, while they looked upon the Gentiles as dogs, and denied them sanctuary privileges, and showed them no pity while they were in their sinful, perishing condition.

What is meant by the death of the rich man? About the time that the door of mercy was opened unto the Gentiles, the Gentiles commenced dying unto their sinfulness, and the Jews as a nation began to die a moral death. The Jews had been a very exalted people. The nations of the world looked up to them as God's chosen people. But when they were destroyed as a nation, in the year of our Lord 72, by the Roman army, they then died a political death, as well as an ecclesiastical death, and, in a national sense, they have been dead and buried ever since.

But where was the rich man when he called to Abraham? The word *hell*, from which he cried, is derived from the Greek word *hades*, and the word grave in the New Testament Scriptures, is derived from the same word *hades*. Therefore, the grave from which he cried was a metaphorical grave. And Christ was alluding to the horrible distress which the Jews should endure in their city, in their condemned and national buried condition while surrounded by the Roman army. But what did the rich man desire of Abraham?

The first Church of God was composed of the natural offspring of Abraham. The Gentiles were afterward brought into the bosom of the same body, and it is highly probable that the condemned criminals then desired the Church to send the Gentile converts to aid them in their afflicted condition, or to intercede with the Roman Gentiles in their behalf.

And what is meant by the five brethren? The ten tribes of Israel, which were scattered among the Gentiles, who, when they went into captivity, took with them Moses and the prophets. And the ten tribes are represented by the number *five*, as the tribe of Judah and the tribe of Benjamin were represented by one man. And after those two tribes saw that all the evils which Christ had predicted against them were coming upon them, they then felt anxious to have the Gentile converts sent to their brethren, which were scattered among the Gentiles, to have them warned lest they should also meet with the same horrible fate.

What is meant by the gulf between Abraham and the rich man? The Roman army constituted a complete gulf of separation between the Church of Christ and the rejected, dead, and buried Jewish Church.

Let my readers depict in their minds the condition of more than a million of people within the walls of a city, hemmed in on every side by a powerful army; let them imagine seeing the last cup of corn or of barley, and the last ounce of meat exhausted with their supply of water, with thousands of children crying all over the city for bread; think of the mothers leaning their foreheads upon their hands, and their tears dropping down upon their

infants on their laps. See the beauty of the daughters of Sion fading; see the once exalted nobles perplexed, and dying with hunger; see friends and old acquaintances assembled together in different parts of the city, casting lots to know who should be slain to check the craving appetite of his friends; see a once exalted nation rejected and condemned of God, rejected and condemned of all nations; engulfed from every side, left without the least hope or ray of light, then think of the rich man in the fiery flames, and you will see a complete picture, whereby Christ has represented the horrible fate of the Jews.

A proper understanding of this parable, when compared with history, should alone send arrows of conviction to the heart of the skeptic.

But what is meant by the dogs which licked the wounds of Lazarus?

It is well known that the Gentiles have been represented as dogs, and especially the mythologists, who taught the people to worship the sun, and the stars, and graven images. And while the Gentiles were denied of the Jews sanctuary privileges, the Gentiles were left to lie without: and the Jews allowed all manner of sorcery to be practiced upon the Gentiles by those doggish sorcerers.

And thus the poor man's wounds were licked by the doggish sorcerers, comforting the Gentiles in their deluded condition. It should be remembered by the reader that there is not a word said in the whole parable of the soul or spirit of Lazarus, or of the rich man. And when we indorse the view on this subject, which I have here set forth, then every part of the parable has been fully symbolized. But when we indorse the general theological

view on this paragraph, it is contradictory in itself, and is also contradictory to many plain and positive Scriptural declarations. We should try to understand the Scriptures so as to make them harmonize, even if it should destroy all our creeds.

The thief upon the cross.—Now as to the promise which Christ made to the thief upon the cross, *that he should be with him in paradise on that day*, is generally supposed to prove that both Christ and the thief went to paradise on the very day on which they were crucified. But on the third day after Jesus said to Mary, “Mary, touch me not, for I have not yet ascended to my Father.” Where had Jesus been during that time? In *sheol*, which is rendered both *hell* and the *grave*. And it was then yet forty days before Christ’s ascension into heaven. So, then, if the thief went to paradise from the cross, he did not find Jesus there, as Jesus did not go there himself till the forty-third day from the time of his crucifixion. What! Then did Jesus tell the thief an untruth? He did not. Jesus said, “Verily, verily, I say unto thee, to-day thou shalt be with me in paradise.”

Place the little comma after the word to-day, instead of after thee, then that paragraph is perfectly harmonious, for then it teaches us that on that day Jesus promised him that he should be with him in paradise, specifying no time when, and I think that the thief must have heard Jesus speak of his kingdom prior to that time, and that he really had clearer ideas about the kingdom than some of our modern theologians have. On the very night in which Jesus was condemned, Jesus said unto Pilate: “Now is my kingdom not from hence,” which is to be

understood that his kingdom was not to begin at that time. And I will prove before I bring my work to a close, that Christ has not come into his kingdom yet. But where did the doctrine of the immortality of the spirit originate? It was first taught by the ancient heathen Egyptian philosophers, that the spirit in man was immortal. The heathen did not understand the word, which, in our language, is rendered soul, to be synonymous with the word *spirit*. The Epicureans, and the Stoics, who also were heathens, advocated that the spirit in man was immortal. When the children of Israel were captives in Babylon, among the heathen, there arose two sects from among the children of Israel, namely, the sect of the Pharisees, and the sect of the Sadducees.

First, the Pharisees differed from the original Israelitish congregation in some things. They advocated that the spirit in man was immortal, which neither Moses nor any of God's holy prophets ever did; but they agreed with the Israelitish Church on the resurrection of the body. The sect of the Sadducees agreed with the Pharisees that the spirit in man was immortal, but they denied the resurrection of the body, as our modern Swedenborgians, and Spiritualists, and Universalists do. And the Pharisees and Sadducees, were the most bitter enemies which Christ had while sojourning on earth, and Christ condemned their doctrines, and warned his disciples to beware of the doctrine of the Pharisees and of the Sadducees. And it would be a blessing if the present generation would beware of the same long since condemned doctrines. It is admitted by some of the most distinguished commentators, that the immortality of the soul,

or the immortality of the spirit, was an assumed doctrine, and that it was not directly taught in the Holy Scriptures. It was never taught by Christ and his apostles, nor by any of the primitive evangelists. The first people who ever taught it, who were in the possession of God's law and the prophets, were the sects of the Pharisees and Sadducees. It afterward found its way into the Roman Catholic Church, with many of the other heathen dogmas. The translators of the Holy Scriptures received their education either directly or indirectly under Roman Catholic influences, and, in their separation, they brought many of the Roman Catholic notions with them. They translated the Bible as they had been taught in the Roman Catholic schools to understand it. And it is now admitted by the most distinguished theologists in the most popular churches that the Bible contains about eight thousand mistranslations ; nevertheless, these mistranslations can be understood by those who study the Bible with care. And it is surprising, when we consider the dark school out of which our translators came, that the Bible was as well translated as it is.

ABSURDITY OF MODERN THEOLOGY.

In a work published by L. Lee, on the soul, he says, on page 33 : " The soul is without figure, form, color, impenetrability, extension, divisibility, gravitation, attraction, or repulsion." We can hardly conceive how *nothing* could be better defined. He says : " The mind, in its present state, is dependent upon the bodily organs for primary ideas." How that which has no extension can depend

upon matter for ideas remains to be shown. "The soul," he says, "is an *immaterial spirit*;" and then says, "if the soul is a simple spiritual essence, immaterial, uncompounded, and indivisible, it must be immortal in itself." As well say *nothing* is immortal, for that which is immaterial, uncompounded, and indivisible, can not possibly be a living being, either praising the Lord, or wailing in agony. As soon as a sound is made, it is proof positive that something *material* is in motion. He says: "Frost will kill the body; but no one will contend that an immaterial spirit can be frozen to death." Of course not. "It will not be pretended," he says, "that an *immaterial, intangible, indivisible* soul, can be cut to pieces with saws, knives, or axes." Certainly not. He goes on to say, "An immaterial, uncompounded spirit, can not be affected by material fire any more than it can by frost. It could dwell alike in the sun or in the polar regions." In summing up his arguments, he says: "By all the conclusiveness, then, by which we have sustained the immateriality of the soul does its immortality follow." If nothing has a conscious existence, then we might conceive how it could be immortal. He further says: "The argument drawn from the immateriality of the soul, not only proves that it is immortal in itself, living forever, if left to the operations of the laws of its own nature, but it proves that God *can not* destroy it." If God himself has made the soul immaterial, he can not destroy it by bringing material agents to act upon it. God can not destroy that which is uncompounded, or divide that which is indivisible. We think it needs no labored argument to prove that *nothing* is indestructible.

Mr. Lee introduces an argument from Drew, a very able writer on the subject, when arguing for the immateriality of the soul, and its nature. He says: "As an immaterial substance has no surface, it is a contradiction to suppose that matter can be brought in contact with it. To suppose such a contact *possible*, is to suppose a surface in an immaterial being, which, at the same time, is excluded by its natural immateriality. Whatever has an *exterior* must have an *interior*, and what has both must be extended. An immaterial substance has no *surface*, and that which has no surface can never be brought into contact with that which has. It therefore follows that the soul must be inaccessible to all violence from matter, and that it can not perish through its instrumentality." Let the reader strain his imagination to get some idea of such a being as described by these writers, and, when most successful, he will find he has only been trying to conceive *nothing* to be *something*. But we are told this immortal soul is the *real man*. We are also told in a recent work, entitled "Spirit Life," by Rev. T. Spencer, D. D., that "there is no conceivable connection between *matter* and *thought*." We would like to inquire of this highly esteemed and venerable minister of Christ, what causes derangement in cases of brain fever, or from any other cause, if there is no connection between matter and thought? and why do old men, when their physical systems are nearly worn out, manifest such imbecility of *mind*? Why does a blow on the head stop the thinking, and render the individual insensible? Why does intoxicating liquor produce delirium tremens? Why does not an idiot, with his low sloping forehead, show

the same strength of mind as he who has a well-developed brain, if there is no connection between *matter* and *thought*?

Again, Dr. Spencer says: "The soul exists wholly independent of the body which it inhabits, although there are certain actions it can not perform without using the body to which it belongs. It can neither hear, feel, nor speak, without using the body. Then it follows that when the soul gets out of the body, it is *deaf, dumb, and blind*. Hence it goes to heaven. It can hear no one's voice, sing no praises, and see no one there. Who would desire to be in such a gloomy state? We dread to be *deaf*, much more to be deaf and *dumb*, but to be *deaf and dumb* and BLIND is so near being dead, that life must be but a burden, almost intolerable to be borne by one who has once enjoyed the full possession of his faculties. We leave the reader to his own reflections, praying that if we meet not in this "vale of sighs and tears, we may unite in joy and praise, where sorrow and pain, sickness and death, are felt and feared no more."

The above is copied from a book, entitled "Elder Miles Grant's Tracts." Published No. 167 Hanover Street, Boston, Mass. Price, forty-five cents.

LECTURE IV.

PART FIRST.

THE TWO RESURRECTIONS.

“MARVEL not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. St. John. v: 28, 29.

Jesus was speaking to the Jews of his power to raise the dead, and of his authority to execute judgment, because he was the Son of Man. Then the Jews marveled at the authority and power which he arrogated. Then said Jesus unto them, “Marvel not,” as much as to say, “I will show you greater power than this. The time is coming when you shall hear my words, and you shall not only hear, but you will be compelled to obey my voice, and come forth, either in the resurrection of life, or else in the resurrection of damnation”—either to be immortalized, or to be sentenced to a second death. I have in my first and second lectures shown that the Son of Man has come, and has saved all men, without any exception, from the Adamic sin, and that he has restored

unto all the privilege of attaining immortality—a privilege which had been forfeited to all by Adam's transgression. I now propose in this lecture to show that Jesus will in the time of his second coming save all the faithful from death, which is the natural consequence of the forfeiture of the original privilege of attaining immortality; and that Jesus will then render to all according to their own deeds, and not according to Adam's deeds. But as there are different opinions as to what is meant by the resurrection from the dead; and as some claim that there will be no resurrection of our bodies at all; while others claim that there will be but a kind of an immaterial essence resurrected, and the body itself is left under the dominion of Satan, there is still a third class, who are not satisfied with the fables and humbugs of Satan, but they have studied the Bible with more care, and they have arrived at a decided conclusion that the Lord will reproduce every atom of our material bodies, even if they have been scattered over the face of the earth, and that "the Lord will then fashion our once wild and corrupted bodies like unto his own glorious body."

Paul says: "We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the sound of the last trump." Paul did not advocate that those who shall be found alive at Christ's coming would be changed into immaterial phantoms, but that their entire bodies would be changed from corruptible to incorruptible, and from mortal to immortal, and that their bodies would retain all their materiality and tangibility, even as Christ himself has shown by the resurrection

of his own body, and conversing and eating with his disciples after his resurrection. Now, if the real material body of those who have died will not be reproduced, but a mere immaterial essence, then in the kingdom some will have real material bodies, immortalized and glorified, while others would be mere immaterial phantoms, having no body to be fashioned like unto Christ's glorious body. Look at the absurdity of some of our modern teachers. But why is one resurrection called the resurrection of life, and another the resurrection of damnation?

First, the first resurrection is called the resurrection of life, because those who come forth in it are to be exempt from a second death. Rev. xx: 6. Daniel xii: 2. And also because the righteous are continually under the sentence of eternal life, whether in health, sickness, or death. The Holy Spirit, which in this life is dwelling in the heart of the Christian, and leaves the Christian in the struggles of death, will come again to seek out the deposits of every saint. It will associate the voice of Jesus in the time of the resurrection of life. It will quicken and reproduce the scattered fragments of every saint's body, and of every child's body, who is an heir of heaven, by virtue of Christ's atonement. But it will pass over every sinner, and leave all the sinners until the resurrection of damnation. The resurrection of life is what Paul alluded to, in the following words: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the

voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. iv : 15 to 17. And as Paul says, " That if we have the Spirit of him that raised up Christ from the dead, that he will also quicken our mortal bodies by his Spirit." It is therefore plain that the Holy Spirit of God will associate the voice of Jesus in the time of the resurrection of life. It therefore follows that the spirit of God and of Christ must be enjoyed in this present life, in order to entitle the adults to a part in the resurrection of life.

PART SECOND.

THE RESURRECTION OF DAMNATION.

The resurrection of the wicked is called the resurrection of damnation, because they are under the sentence of condemnation in life, in death, and in the resurrection. But a few quotations from the inspired writers will show conclusively the cause why the resurrection of the wicked is called the resurrection of damnation.

The revelator said : " I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and

hell (*the Greek hades*) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx: 12 to 15. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. xxi: 8. In these last two quotations it is positively declared that the wicked shall die a second death, and we certainly ought to believe the Scriptures. The condemnation of the wicked is therefore a death that is eternal in its effect.

Malachi says: "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi iv: 1. And in verse third: "Ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Psalms xxxvii: 10. And verse twentieth David says: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away." Verse 20.

Any thing that is indestructible, as it is claimed that the wicked are, can never be consumed; but Paul says, "God is a consuming fire." But some may ask what will

be the doom of the heathen who know not God? Obadiah declares "that the heathen shall be as though they had not been," in the sixteenth verse.

Adam by transgression had forfeited all his right, title, and claim to this earth, and therefore his posterity never had a title to this earth. God does not owe any thing to any man, and all the heathen have, therefore, in this life, is clear gain. And to place them back to the earth from whence they were taken will be doing them no injustice; but to torment them during the ages of eternity would not be doing them justice, because they could not believe in Him of whom they have not heard, and to advocate that God will torment those ignorant heathen during the ceaseless ages of eternity, should be considered by every intelligent person blaspheming against God. It is representing God as being worse than the devil. This doctrine of endless torment is outraging the Holy Scriptures, and has filled the world with Universalists, Spiritualists, and skepticism. For one thing is certain, that an immortal nature must be inherited from an immortal parent.

Not very long since, after delivering a discourse on the condition and destiny of man, I had a conversation with a distinguished minister who had been present, on the subject of immortal soulism. He said that "he knew that the immortality of the wicked was not taught in the Scriptures;" but, said he, "Is it not likely that God will force the wicked after their resurrection into an immortal nature?" To which I replied that whenever God would force the wicked into an immortal nature he would have to force them into his own nature, and if they would be

forced into God's own nature they would then be qualified to dwell with God in heaven.

But it is claimed by a great many that the heathen would be saved by the same provisions which Christ has made for innocent little children; but if such is the case then I would be for calling back all our missionaries, lest they bring condemnation upon those who are in a safe condition. For if the heathen are to be saved by the provision which Christ has made for little children, then those who have never yet heard the gospel of Jesus Christ are in a much safer condition than a large majority of those who are blessed with gospel privileges. But do those venerable ministers believe what they advocate? I should think not.

But let us turn again to the resurrection of the wicked. They will be compelled to hear the voice of Jesus and to come forth in their sinful condition, having all their former materiality and their former corrupt nature, and they will be placed to the left of the judge of the "quick and of the dead," while the righteous will have been previously resurrected. Then will the books be opened, and those who have lived under the Old Testament dispensation will be judged by the Old Testament, and those who have lived under the New Testament dispensation shall be judged by the New Testament. There will be no church catechism or church discipline, separate from those two books, for traditionized church members to be judged by. But the Jews which lived previous to the crucifixion and resurrection of Christ will be tried by the writings of Moses and of the Prophets. And with reference to those who have lived since; said Jesus to his

disciples : "He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day." St. John xii : 48.

We are informed in the twenty-fifth chapter of Matthew, that in the day of judgment Jesus will reason with those on his left hand. And, oh ! is it not reasonable to suppose that Jesus will say to those on his left hand, and especially to those who have lived since his crucifixion, "I, myself, have died that you should live ; I have saved you from that sin which has been entailed upon you by Adam's transgression, and I have restored unto you the forfeited privilege of attaining immortality, and I have sent my apostles and evangelists to make known to you the purchased salvation from the Adamic sin, and the privilege to attain immortality ; and I have also prayed to my Father to send the Holy Spirit into the world to reprove the world of sin, and of the necessity of righteousness and of a judgment to come. And you have been faithfully warned. You have been reproved time after time, but when I called you, you refused. When I stretched out my hand all the day long you regarded not, but you have set at naught all my counsels, and would none of my reproofs. You have treated my gospel with contempt ; you have trampled it under your unholy feet with impunity ; you have lifted your puny arms up in rebellion against my authority ; you have declared by both word and deed that you would not have the man Jesus to reign over you, and now your summer is past and your harvest is ended." And Jesus may also say to the Jews : "You have had Moses and the Prophets,

and you have been warned time after time of God's indignation against sin; you knew that God once destroyed the world by water on account of sin; you knew that Sodom and Gomorrah were destroyed on account of sin; you also knew how God destroyed nation after nation, and city after city; you knew how God, with a high hand, delivered the children of Israel out of Egypt, and afterward destroyed them by thousands on account of their sins; you also knew how the children of Israel had to be servants in Babylon, and many of you Jews, as well as the Gentiles, knew how God destroyed the great city of Jerusalem on account of their rejecting Christ. Nevertheless, you have treasured up wrath after wrath, and revelations of the righteous judgment of Almighty God. Now here you are saved from that death which came upon all on account of Adam's transgression. You are saved from all the consequences of the Adamic sin, but you are more guilty than ever Adam was. Adam had no example before his eyes of God's indignation against sin, as you have all had. You have all been saved, without any exception, from all the consequences of Adam's sin, but as you would not come to me and receive eternal life on very easy terms, you shall die the second death for your own sins. You shall go into eternal punishment." (That is, a punishment eternal in its effect, from which there is no recovery.) Then shall be fulfilled the saying of Paul: "Every knee shall bow and every tongue shall confess unto God." Then will the stiffest neck of the skeptic bow and the stiffest knee bend. Then Jesus will say unto them: "You would not serve me that I might give unto you eternal life and an

eternal inheritance with me; but as you were determined to be the dupes of Satan you shall therefore have your part with him, and so depart from me, ye accursed, into everlasting fire prepared for the devil and his angels." It was not prepared, nor will not be, for man; but because they are determined to go there, they shall, therefore, eat the fruits of their own doings. Then will every tongue confess, saying: "Oh, Lord, thy judgments are true and righteous, and our doom is just! Amen! Amen!"

Who can see any injustice in all God's dealings with man, or who can depict in his own mind the dreadful howling and lamentation of a condemned world in full view of the burning gulf which shall speedily swallow them up with an eternal vengeance?

My readers may perhaps be ready to ask how long shall the wicked be tormented before they can die the second death?

To this I answer that God will render unto every one of them strictly according to his deeds—no more nor no less. And it is written that "The wages of sin is death" (and not life). I hope that my dear readers will read this lecture with due care, and, instead of being carried off by public opinion, adhere closely to that good book, whereby we shall all be judged at the last day.

The words *forever* and *forever*, and *ever*, are frequently used in the Scriptures with reference to things that have long since ended. But it is admitted by all commentators that the word *eternal* means without end. It may be also interesting to know that in the Scriptures the righteous are represented by indestructible metaphors,

such as gold, silver, and precious stones. And in all cases the wicked are represented by destructible metaphors, such as chaff, wood, hay, and stubble. It is also well known that when a building is on fire that the fire is pronounced an unquenchable fire if it can not be put out. But when the fuel is consumed the fire will die out of itself.

Some may ask why are the heathen, which were without law, to be resurrected? To this I answer that I have searched the Scriptures with great diligence to know whether the heathen should be resurrected or not, and I must confess that I have never yet found any Scriptures that teach plainly that the heathen should be resurrected, or that they should not be resurrected, neither can I see any reason why they should be resurrected, as they have had no divine law to pronounce them just or unjust. But some may say that "They were a law unto themselves." But it is also written that "They which do by nature the things that are written in the law shall live by the law." But who by nature has done the things that are written in the law? Such as Melchisedec and Job? But such are rare cases. But it may be claimed that Paul admitted that "There should be a resurrection of the just and of the unjust." But as already said, the heathen had no law to pronounce them either just or unjust. But the objector may say that Paul said: "For as in Adam all die, so in Christ shall all be made alive." But in this case Paul was speaking expressly of the resurrection of the Saints, and hence he said: "Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. xv: 23.

This does not prove that Paul had any allusion to the willful transgressors nor to the heathen, as neither of them are in Christ.

Paul says: "If any man be in Christ he is a new creature." 2 Cor. v: 17.

But how do men get in Christ? Paul said to the Romans: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." Rom. vi: 3. And again: "As many of you as have been baptized into Christ have put on Christ." Gal. iii: 27.

The apostles have given us no other plan to get in Christ but by baptism. And there is not one example on record, in the New Testament Scriptures, of any one person or persons having become believers under the preaching of the Apostles, who were not baptized immediately on faith, and even where persons became believers at the midnight hour their baptism was not delayed until daylight. Let us now again return to the two resurrections. Jesus said that "All should hear his voice and should come forth;" then he pointed out distinctly who he meant. First, they which had done good unto the resurrection of life. The heathen certainly had no divine law to pronounce them good and entitled to the resurrection of life. Second, they which have done evil unto the resurrection of damnation. But the heathen had no divine law to violate to bring them under the sentence of condemnation; therefore, the heathen are not included in the text, and, as I have said already, that I could see no reason why they should, and especially as the Holy Scriptures does not teach that they should. And again, the Prophet Daniel in speaking of the resurrection, says:

“Many of them which sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt.” Daniel xii: 2. If all should be resurrected then here would have been a good place for God to have revealed it. For then the word *all* would have answered better than the word *many*.

It is perfectly right and reasonable that those who have sinned against light and knowledge should be resurrected and brought into judgment, that they might be punished for all their evil deeds, and especially because justice can not be had in earthly courts; and the careless sinners, thieves, and swindlers, and receivers of bribes need not flatter themselves with the hope that they will go unpunished, for they will certainly be punished for all their ungodly deeds which they have committed, in an open violation against God's law.

But Jesus has represented the two resurrections as though both were to take place in one hour; so likewise has he represented the destruction of Jerusalem, and the second advent, and the reward of the saints, as though all were to have taken place about the same time. Matthew xxiv. And if Jesus had not seen fit to reveal unto John, while on the Isle of Patmos, after the death of all the other apostles, what should come to pass after his departure from the world, it would be very difficult for us to understand all of Christ's sayings. We are therefore very much indebted to our blessed Lord for his last revelation. And as to the resurrection of the sinner or the heathen, those who look for Christ's second coming never should have any contention on this subject;

neither should it cause any divisions among them. May the Lord constrain them all to become one, and to adorn their profession, and to have their vessels filled with oil, and their lamps burning.

LECTURE V.

THE FINAL INHERITANCE OF THE SAINTS.

"THE son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." Matthew xiii: 41-43.

There are many things of great interest embodied in those three verses.

The three verses which I have quoted are the conclusion of Christ's interpretation of the parable of the kingdom of heaven and the wheat and the tares.

Can it be supposed that by the kingdom alluded to here was meant the heaven of bliss where God, and Christ, and the holy angels, and those saints that were resurrected at the time of Christ's resurrection now are? Certainly not; for no intelligent person would suppose that the heaven of bliss is or will at any time be trodden under foot by the offending workers of iniquity. Certainly not. Heaven is a place of holiness—no unclean person will be admitted there. Where, then, shall we locate the kingdom alluded to, which Christ claims as his own? We must certainly locate it where the wheat and the tares

are growing together. Let us examine the parable: "For the kingdom of heaven is like unto a man which sowed good seed in his field" (not in somebody else's field, but in his own field), "and while men slept his enemy came and sowed tares among the wheat; and when the blade was sprung up, and brought forth fruit, then appeared the tares also." Matthew xiii: 24-26.

Who sowed the good seed? The son of man, which is Christ. What is meant by the field? The world. Matthew xiii: 37. What is meant by the good seed? The children of the kingdom. And what is meant by the tares? The seed of the wicked one.

But why are the children of the kingdom called seed in this parable, while the words of *the kingdom*, in one of the preceding parables, is called the good seed? The children of the kingdom are called good seed in this parable, because that which produces good fruit is properly called good seed, and those who have received the good seed in good ground are producing the peaceable fruit of righteousness in obedience to Christ's gospel. Therefore they are properly called the good seed. But who is the wicked one that sowed the tares? The devil. And why are the tares or the wicked ones called seed? Because when light had come into the world they chose darkness rather than light, because their deeds were evil. Therefore the devil could and did sow in their hearts the principles of false doctrines and disobedience to the requirements of Christ's gospel.

After Satan failed to destroy the church of God by persecution and bloodshed, he took the advantage of Christ's sayings, knowing them to be true when he said:

"If a house be divided against itself it falleth." Luke xi: 17.

So, then, Satan introduced into the church one error after another, which finally led to a multitude of sects, whereby the world has become filled with stumbling blocks; and nothing else has ever done more to the promotion of infidelity than the many divisions among the professed followers of Christ have done. They have filled the world with violence. But where are the two seeds growing together? In the field where they have been sown, which Jesus says "is the world."

And the truth of the parable may be daily seen. We find in every neighborhood, and village, and city the wheat and tares growing together. There are some families in which both the husband and wife and their children are going hand in hand in serving our blessed Lord. And there are some families in which the wife and mother is a devoted Christian, and the husband and father a profane, profligate drunkard, continually marring the peace and happiness of his wife, and kindling next thing to a hell in his own family. There are also some families in which the husband and father is a devoted Christian, and the wife and mother a miserable, stiff-necked scold, continually marring the peace and happiness of her husband, and keeping up next thing to a continual hell in her own family. There are also some families in which some of the young men and young women are devoted Christians, and others perhaps worse than the devil would wish them to be. There are also some families in every community in which both parents and

their children are going hand in hand in serving the devil.

Ask some young man, "Has your father or mother ever set an example of praying before you?" and he will be compelled to answer in the negative. Ask the same young man if he ever sets an example of piety and of attending the house of the Lord. He would again have to answer that he had not. But he might very truthfully answer that his parents had taught him to take the name of God in vain, and they had taught him to drink whisky and to get drunk, and that his parents had set before him an example of debauchery and of all kinds of wickedness. And some might indeed say that their parents had taught them to steal. Oh, what a lamentable picture of human depravity! And how true the parable of the wheat and the tares! And how sad that some parents are not willing to make only their own beds in hell, but they must bring up their children in such a manner that they may curse them in the day of judgment for having set such damning and destructive examples of wickedness before them.

But it is true that the Lord is not willing that any should perish, but that all should come to repentance. Therefore he is withholding just, deserved judgments, and is allowing his sun to shine on the unjust as well as upon the just, and is sending refreshing showers for the benefit of the sinner as well as for the saint, and is blessing all together, from time to time, with plentiful seasons, and is blessing all with gospel privileges and various means of grace; but the largest portion of the people thus highly favored are scorning the Lord's mer-

cies, and are turning their privileges and God's blessings into curses. But such a horrible state of things shall not always continue. Wrath, indignation, and vengeance shall finally take the place of love and mercy. The Lord will finally say these unfruitful intruders have long enough profaned my purchased possessions. He shall then come like lightning shining out of the east. He shall sound his trumpet, and the dead in Christ shall be raised. He shall send forth his angels to gather his elect from the four quarters of the earth. And those saints who are then found alive, and those which have been dead, shall be caught up together in the clouds to meet the Lord in the air. Then shall the marriage supper of the Lamb be celebrated. Then shall the heavens open, and then will the Lord and all his army go forth to gather the tares out of the field. Then shall they be cast into a furnace of fire, where there shall be wailing and gnashing of teeth. Rev. ii : 26, and Rev. xix : 9, 20.

After the offending workers of iniquity are cast into the fiery gulf then will Jesus take possession of the inheritance, which is his both by purchase and by promise. Then will he remove the curse which is resting on the earth, and renew it. Then shall also the heavenly Jerusalem, with an innumerable company of angels, descend upon the renewed earth. From that time forward, until the general day of judgment and the resurrection of the wicked, shall the new heaven and the new earth be together. "And Christ and his redeemed shall have dominion from sea to sea, and from the rivers unto the ends of the earth." This is the kingdom which Christ commanded his disciples to pray for that it should come,

but it is claimed by a great many of those who claim to be Christ's ministers that the kingdom which Christ alluded to in that prayer had been set up on the day of Pentecost. But is the will of God now done on earth as it is in heaven? Certainly not. Heaven is a place of unmixed joy and harmony. There is no dissenting voice there; and as long as there is a rebel on the earth, so long the will of God is not done on earth as it is in heaven. Look at the bribery that is done in the United States Congress, and in the legislative halls, and among others who hold offices of trust! Look at the swindling and forgery that is done! Look at the stealing, throat-cutting, and drunkenness, and low debauchery, and wickedness!

I would advise the professed ministers of Christ's gospel to examine the subject of the kingdom with more care; and then with shame-facedness say that they had not given the subject due attention in the past—that the devil is reigning on earth a great deal more so than Christ is, and that the time of redemption is yet in the future. And again listen to the sayings of Jesus: "As it was in the days of Noah, so also shall it be in the coming of the Son of man." And again: "Many false prophets shall arise, and iniquity shall abound." And again: "Shall the Son of man find faith on earth: when he comes again?" I think he would find but little true faith if he should come now.

Listen also to Paul: "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and to doctrines

of devils." 1 Tim. iv: 1. This prediction has become history, instead of a prophecy.

Again: "Evil-doers shall wax worse and worse, deceiving and being deceived, ever learning, and never able to come to the truth." 2 Tim. iii: 13. This also has become history.

And again: "The time will come when men will not endure sound doctrine; but after their own lusts heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and they shall be turned unto fables." 2 Tim. iv: 3, 4.

How is it now with the church-going community generally? They do not want scriptural sermons, but they want fashionable ministers that can preach to them nice, polished, fashionable sermons, of from fifteen to thirty minutes long, consisting of fine-spun philosophy and poetry, mixed with sugar-coated fables and humbugs. Yea, and they want them to be more modest in all their refined expressions than God, or Christ, or any of the Lord's inspired writers have ever been. And should any of those refined reverend gentlemen tell them that fornication and adultery was wrong, it would be considered by the church-members that such a minister was too vulgar to occupy such a beautiful carpeted and velvet-covered pulpit.

But again listen to the apostle Peter: "There shall come in the last days scoffers, walking after their own lusts, saying, Where is the promise of his coming." 2 Peter iii: 3, 4.

The world is full of such scoffers now, and the Bible is full of the promises of Christ's second coming; but those

scoffers do not want to know where those promises are, neither do they wish to understand them. Do any of these quotations indicate that the kingdom had come? Certainly not. We should look for something better. But let us follow up God's promises to his people. Paul says: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant which God made" (with Abraham) "in Christ" (that is the Abraham's bosom in Luke xvi), the law, which was four hundred and thirty years after, can not disannul, *that the promise of God should be of none effect*. For if the inheritance be of the law, then it is no more of promise; but God gave it to Abraham by promise. Gal. iii: 16-18.

If we understand the nature of the inheritance which God promised to Christ—the seed of Abraham—then we may more fully understand what Jesus meant by his kingdom. We will now trace up the promises to which Paul alluded. In Gen. xiii: 14, and Gen. xvii: 8, we have the account where God said unto Abraham, after Abraham had reached the land of Canaan: "Now lift up thine eyes and look toward the east, and toward the west, and toward the north, and toward the south, for all the land which thou seest, to thee will I give it, and to thy seed forever" (not to thy *seeds*, as many, but to thy *seed*, which is one). And Paul declares that "Christ is the seed to whom the promises were made." God also said unto Isaac: "Sojourn in this land, and I will be with thee and I will bless thee; for unto thee and unto

thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father." Gen. xxvi: 3. Then God had promised to Abraham that to him and to his seed he would give all those countries; but Paul, who had studied God's promises with more care than any of the other New Testament writers, declares that Abraham and his seed (that is Christ) should be heirs of the world. Romans iv.

Paul understood well what he was saying. God also said unto Jacob: "The land whereon thou liest, to thee and to thy seed will I give it." Gen xxviii: 13.

Those are the promises to which Paul alluded when he says: "Now to Abraham and to his seed were the promises made." It is claimed by many that God had fulfilled those promises at the time that the land of Canaan was divided among the children of Israel by lot.

But let us hear what the Scripture says: "When Abraham was called to go to a place which he should after (that is, at a later date) receive, by faith, he obeyed. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. xi: 8, 9. Did Abraham consider that the land of Canaan was his when he was sojourning in it as a stranger, and when he purchased a field in that land with his own money to bury his dead? Certainly not. A promised inheritance is an inheritance to be enjoyed at some future time.

Again: Paul, in speaking of Abraham, and of Sarah, and of their children, said: "These all have died in faith, not having received the promises, but having seen them afar off." Heb. xi: 13.

Thank God that the promised inheritance is much nearer now than it was in the days of Abraham.

Let us hear Stephen, the martyr. When he was brought before the rulers, a short time before he was stoned to death, he said unto the rulers: "God has promised that he would give that land to Abraham and to his seed, whereas yet he had no child. And he gave him no inheritance in it—no, not so much as to set his foot upon. Yet he promised that he would give it to him." Acts vii: 5. Abraham lived and died in the land of Canaan, yet God gave him no inheritance in it. The word inheritance is frequently used in the Scriptures in a limited sense, but Stephen used the word inheritance in its specific signification, in which is meant a home that is eternal in its nature—just such a home as God had promised to give to Abraham and to his seed.

Jesus made use of the word inheritance in the same sense that Stephen did when he said: "Blessed are the meek, for they shall inherit the earth." Matt. v: 5. Again the promise is alluded to where it is written: "Thou hast made us priests and kings unto God, and we shall reign on the earth." Rev. v: 10. But let us again listen to Paul, while speaking of the same promises which God made unto Abraham, Isaac, and Jacob, who are in the Scriptures denominated *the (or our) fathers*. "Now," says he, "I stand and am judged for the hope of the promise which God made unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts xxvi: 6, 7.

Did Paul consider that the twelve tribes had attained the promised inheritance? Certainly not. But he shows

in Hebrew xi that they had died in faith, without receiving the promises, but seeing them afar off. And while accused before King Agrippa, and speaking of the hope of the promise, verse 28: "For which hope's sake, King Agrippa, I am accused of the Jews"—as much as to say, "These Jews, my brethren, according to the flesh, are the offspring of our fathers, who were serving God day and night in expectation of receiving the promised inheritance; and they have all died in faith without receiving the promise. Therefore I, Paul, am accused of the Jews, because I have hope toward God—that God is as good as his word; that he will fulfill all his promises."

But here is another very interesting feature in this text. Paul was an apostle of Jesus Christ to the Church of God, after the church was set up for some years, and he still looked for the fulfillment of God's promises. And when did Paul expect that the inheritance was to be attained? Let me repeat Paul again: "For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"—showing beyond all possibility of doubt that the promised inheritance was to be realized beyond the resurrection, and not on this side of the resurrection.

The promises to which I have alluded should be sufficient to show why Christ claims this earth as his future kingdom; but let us still take another chain of predictions into consideration.

"And the Angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven and swore by him that liveth forever and ever, who created heaven and

the things that therein are, and the earth and the things that therein are, and the sea and the things that therein are, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants the prophets." Rev. x: 5-7.

In Rev. iv: 1, we have the account that the revelator had heard a voice from heaven saying unto him: "Come up hither, and I will show thee things which must be hereafter;" and immediately the revelator was in the spirit, and was then permitted to see future events transpire before him in symbolic visions, as though they had literally transpired in his days, while they were yet far in the future.

Now it is believed by churches generally that when the seventh angel will sound his trumpet, that then will be the end of the world; and so it will. But let us listen to what follows the sound of the trumpet, and what will take the place of the kingdoms of this world.

"And I heard the seventh angel sound, and there were great voices in heaven, saying the kingdoms of this world are become the kingdom of our Lord and of his Christ." Rev. xi: 15.

As the revelator heard this declaration in the future, so it shall yet literally come to pass before the Scriptures can be fulfilled. The kingdom of our Lord and of his Christ must yet take the place of the present profane kingdoms of this world. And why there is to be time no more, will be seen further on.

But again listen to some of the following verses: "And

the four and twenty elders which sit upon their seats before God fell on their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hath reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward to thy servants the prophets, and to the saints, and to them that fear thy name, both small and great, and that thou shouldst destroy them which destroyed the earth." Ib. 16-18.

Here we learn that, according to Matthew xiii: 42, the offending workers of iniquity shall be destroyed. We also learn that the righteous dead shall be judged and rewarded after they are judged. To place saints in heaven, or sinners in hell. Torment, without being judged, according to modern theology, is doing violence to the Holy Scriptures, and is derogatory to all civil governments to give rewards or to inflict punishments without a trial before some tribunal. And as the dead are to be judged, then it follows that if the soul of man does not die, as is claimed, then the soul is not judged. Hence it would neither be rewarded nor punished. But when is this judgment to take place? At the coming of the kingdom. Therefore, Paul said to Timothy: "I charge thee in the name of God and of Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv: 1.

But it may be said that this earth will be literally burned up. But where will my dear readers suppose that the ashes will fall to?

It is written: "And, thou, Lord, in the beginning hast laid the foundations of the earth. The heavens are the works of thy hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." Heb. i: 10-12.

The earth shall be changed but not annihilated. Paul says: "If any man be in Christ he is a new creature. Old things are past away; behold, all things are become new."

Where did the old sinner go to? Did he step out of existence by annihilation? No; but he was changed, and the new man was made out of the old man; and so it will be with this earth. God said unto Adam, "Cursed is the earth for thy sake; thorns and thistles shall it also bring forth." The thorns and thistles are growing almost all over this earth as an evidence that that curse is yet resting upon it; and I can not believe that there is one leaf upon any one tree that can culminate into its original beauty, or that there is one rose or one flower that can culminate into its original beauty and fragrance; neither can I believe that there is one man or one woman that is near as handsome as Adam and Eve were before their transgression.

Every thing is tainted with imperfection. There is a repressive curse that resteth upon the whole creation; therefore, said Paul: "The whole creation groaneth and travailes in pain to be delivered." But let us praise the Lord for his promises that that curse is to be removed, and this sin-stricken earth renewed. Then will the curtain of God's glory be spread over the renewed earth.

Then shall the earth, yea, and the wilderness, and the solitary places rejoice and blossom as the rose. Yea, they shall blossom abundantly. The earth shall be full of God's glory. And knowledge shall cover the earth as the waters cover the sea, and nothing shall hurt nor destroy in all the holy mountain of the Lord.

Then shall also the ransomed of the Lord return and come to Zion with songs and joy upon their heads. They shall obtain joy and gladness, and sorrows and sighings shall flee away.

But let us still follow another chain of promises and declarations :

God has sworn to David by an oath : "That of the fruits of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii : 30. Mary, the mother of Jesus, was of the lineage of David. David's throne was in Jerusalem and his mansion in Mount Zion. No Christian claims that Jesus had at any time occupied the throne of David ; and no Christian claims that God had committed perjury when he promised to David by an oath that Christ should occupy his throne ; therefore, all Christians should look for the fulfillment of that promise. We find, also, that Pontius Pilate said unto Jesus : " Art

Thou a king?" to which Jesus replied : "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." St. John xviii : 37.

Jesus also said : "Swear not by Jerusalem, for it is the city of the great king." Matt. v : 35.

Let us now see whether Jesus is the great king. God said by the mouth of David, when speaking of Christ : "Thou art my Son, this day have I begotten thee. Ask

of me and I will give thee the heathen for an inheritance and the uttermost parts of the earth for thy possession." Psalms ii: 7, 8.

No king on David's throne had at any time such a large jurisdiction.

But listen again: "He shall have dominion from sea to sea, and from the rivers unto the ends of the earth. And they that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." Psalms lxxii; 8, 9.

Christ has shown in a parable that according to the sayings of David his enemies should lick the dust. He said: "A certain nobleman went into a far country to receive for himself a kingdom, and to return, by which is meant that he has ascended on high and has sat down on the right hand of God until the time that his enemies shall be made his footstool; then he is to return.

"And he called his ten servants and gave unto them ten pounds—each a pound—and he said, Occupy till I come." But his citizens hated him, and sent a messenger after him, saying: "We will not have this man to reign over us."

But what will this nobleman do when he returns? He will say: "Fetch hither those enemies of mine which would not that I should reign over them, and slay them before me." Luke xix: 12.

My Christian friends, we had better listen to Christ's gospel than to human creeds.

And again: "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." Zech. xiv: 9.

Isaiah says: "The sun shall be ashamed and the moon confounded when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isaiah xxiv: 23.

Here the prophet brings in the place of David's mansion and also the place of his throne, which God promised by an oath to give to Christ.

And again: "Thine eyes shall see the king in his beauty; ye shall behold the land that is very far off; ye shall not see a fierce people of deeper speech than ye can perceive, nor of a stammering tongue that ye can not understand." Here is a promise of the restitution of the language which God taught Adam and Eve to speak in the garden of Eden. But where is our king to be seen in his beauty?

Isaiah says: "Thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us as a place of broad rivers and streams." Isaiah xxxiii: 20, 21.

"For the nation and kingdom that will not save thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel." Isaiah lx: 12-14.

Let us praise our great king and sing praises unto him.

PART SECOND.

“Then shall the righteous shine forth as the sun in the kingdom of their Father.” In order to have light on this part of the subject, let us first refer to Christ’s transfiguration on the mount :

Jesus said unto his disciples : “There be some of them which stand here that shall not taste of death till they have seen the kingdom of God come with power. After six days Jesus taketh Peter and John, and James, and leadeth them up into an high mountain apart by themselves : and he was transfigured before them. And his raiment became shining, exceeding white as snow ; so as no fuller on earth can white them. And there appeared unto them Elias with Moses : and they were talking with Jesus.” Mark ix : 1-4. Here three of the apostles saw the power of God’s kingdom in its glory and splendor. They saw Jesus in his glory, and they also saw Moses and Elias bright as the sun. They admired the glory which they saw, but much as they admired it they became afraid and fell to the earth. They could not endure so much glory while in their state of mortality. Saul, also, while on his way to Damascus, saw the glory of the Lord shine round about him, and he fell to the earth, and he afterwards testified that the glory of the Lord which he saw was above the brightness of the sun. And Paul, who saw that glory, said that our wild bodies

should be fashioned like unto Christ's glorious body. And John, who saw Christ's glory on the mountain of transfiguration, said that we know that when he shall appear, we shall be like him, for we shall see him as he is. And as all the final faithful shall have their bodies fashioned like unto Christ's glorious body, they shall, therefore, not only shine forth as the sun in the kingdom of their Father, but they will shine much brighter. Therefore, will the sun also be ashamed and the moon confounded, because the glory of Christ and of all his redeemed will outstrip the sun and moon in glory. And, as it is written: "Then shall the sun be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be thine everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; but the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever." Isaiah lx: 19-21.

There is no doubt but the sun and the moon will continue in their orbits throughout all ages, but they will be outstripped in glory. And as the glory of God and of Christ, and of all the redeemed shall excel the glory of the sun and of the moon, there shall, therefore, be no night there; as it is written: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut

at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. xxi: 23-27.

These great and precious promises ought to inspire every man and every woman with an heavenly aspiration and a love for virtue and holiness.

It is written: "They shall serve God day and night in his temple." Rev. vii: 15. But the revelator said in Revelations, twenty-first chapter and twenty-second verse: "That he saw no temple in the city, for the Lord God Almighty and the Lamb are the temple of it." In verse twenty-five he says: "There shall be no night there."

Therefore, in chapter seventh, verse fifteenth, the temple of God must mean the constant presence of the glory of God and of the Lamb. And by their serving *him day and night* must mean perpetually. In verse sixteenth: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Then shall the Christian friends and neighbors who have been separated for many years by the monster death, enjoy each other's society in the light of God's glory. For then shall there be glory to God in the highest, and on earth peace and good will to men, as the angel declared in the time of Christ's birth. "Then shall

the angels ascend and descend on the Son of man," as Jesus said to Nathaniel.

"The people of God will then build houses and inhabit them." And the people of God will then plant vineyards and eat the fruit thereof; and they shall long enjoy the works of their hands." Isaiah lxx: 17-22.

Then will the following sayings of Peter have their fulfillment: "He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive (or retain) until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii: 20, 21.

My dear readers, let us, therefore, take the advice of Peter: "Let us gird up the loins of our minds and be sober and hope to the end for the grace (or favor) which is to be brought unto us at the revelation of Jesus Christ."

THE SAINTS' HOME OF REST. (C. M.)

I.

O, Land of Rest! When shall I see—
O, when shall I get there!
A home so sweet and dear to me—
A home so free from care.

II.

That holy, holy blest abode—
That bright and shining shore—
There all the ransomed Church of God
Shall shine for evermore.

III.

That glorious paradise of God—
The weary's home of rest!
O, how consoling is the thought—
To be forever blest!

IV.

My Gracious Savior and my Lord,
Speed on the wings of time,
To give each saint thy great reward—
To claim them all as thine.

V.

Lord, may thy glory soon appear,
Bright, shining, from the skies;
Then may each skeptic quake and fear,
And all thy saints arise.

VI.

Now warn this wicked world, my Lord,
Of thy great judgment day;
Make scoffers tremble at Thy word,
And teach the proud to pray.

LECTURE VI.

THE KINGDOM AND DOMINION OF CHRIST AND HIS PEOPLE.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Daniel vii: 27. It is generally claimed by theologists and other Bible readers that the kingdom of Christ was set up on the day of Pentecost, but if such is the case then where was it during the dark ages? It is well known by all who are acquainted with ecclesiastical histories that, from the year of our Lord 607, till the year of our Lord 1517; at which time the reformation by Martin Luther commenced, that the church, which is generally called the kingdom, was in an obscure, disorganized wilderness, like, a state of desolation, and that the Bible, which is claimed to be the law of Christ’s kingdom, was not generally allowed to be read. It is also known that during that period of 910 years, that those who publicly contended for the faith which was once delivered to the saints, were burned at the stake, or torn by beasts, or destroyed in some other horrible manner. Where, then, was the everlasting kingdom of God’s dear Son? But it is argued by some that Christ had established his church on the day of Pentecost, and that he had ordained laws for his church to be governed by, and that, therefore, it should be called the kingdom of Christ. He truly established his church with a naturalization or an initiatory law, and also directions how that church should be governed. But where has Christ called

his church his kingdom, or where has he declared the independence of his church? No where; but he commanded Peter to pay tribute to Cæsar for himself and for Jesus; he also taught the Sadducees to pay tribute to Cæsar; but it may be said this was before the church was set up, or the day of Pentecost. Now let us listen to Peter's advice to his brethren after the church was established:

"Submit yourselves to every ordinance of man" (not church ordinances, but ordained civil laws) "for the Lord's sake, whether to kings supreme or to governors sent by them for the punishment of evil doers, and for the praise of them that do well." 1 Peter ii: 13, 14.

This certainly teaches submission to worldly kingdoms. Jesus says: "Seek ye first the kingdom of God." But how is it to be sought? By peaceful submission to the requirements of Christ's gospel we become members of Christ's church; and when our initiation into Christ's church is sealed or ratified, by the impartation of the Holy Spirit of God, we then have the earnest of the Spirit, which is an inward evidence that we have a title to the promised inheritance. Eph. i: 13, 14.

"When this is attained then we are the heirs of God and joint heirs with Christ to the kingdom." Romans viii: 17.

Then we have the kingdom in hope. Paul says: "God, who has delivered us from the kingdom of darkness, and has translated us into the kingdom of his dear Son." Col. i: 13. But how had the Colossians come into the kingdom of his dear Son? In precisely the same manner in which the Hebrew Christians had come unto "Mount Zion and to the heavenly Jerusalem, the city of the living God, and to an innumerable company of angels." Heb. xii: 22.

We will now turn to the prophecies of Daniel. God saw fit to make known unto his faithful servant Daniel what four great kingdoms were to rule this world, from

the setting up of Babylon or the Chaldean kingdom to the setting up of the kingdom of the Most High. Although the Chaldean kingdom had already risen, God revealed unto him how it had taken its rise. He showed him that it must come to a fall, and that the Persian kingdom must be built upon its ruins; and that it also must fall, and that the Grecian kingdom must take its place; and that *it* also must fall, and that the Roman kingdom, mighty and dreadful, must take its place; and that it also must be crushed to pieces, and that the everlasting kingdom of God, and of Christ, and of the saints must take the place of the Roman kingdom.

We will now turn to the image which Nebuchadnezzar saw. Dan. ii: 30-44. Nebuchadnezzar saw a wonderful vision in a dream. He had forgotten it. Daniel reminded him of his dream, with the interpretation thereof. He said: "Thou, Oh, King! sawest and beheld a great image. The great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, and his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and of clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel said: "There is a God in heaven that maketh known secrets, and maketh known to thee, King Nebuchadnezzar, what shall be in the latter days." And Daniel said unto the king: "Thou art this head of gold. After thee shall rise another kingdom inferior to thee," which was represented by the silver breast and arms, and was the Persian and Median empires united. Daniel

saw this fulfilled while he was a captive in Babylon. He said: "And a third kingdom shall arise," which was represented by the brass, and was the Grecian kingdom, of which Alexander the Great was the first king. And he tells the king that the "fourth kingdom shall arise," which was represented by the iron and clay parts of the image, and was the Roman empire. The two legs represented the eastern and western divisions, and the ten toes signified that that empire was to become divided into ten separate and distinct kingdoms, which has been literally accomplished long since. The feet and toes being mixed with clay, showed that the latter part of that kingdom would be mixed and in a broken condition, just as it has been and now is. The term mountains, in prophetic or symbolic language, means kingdoms. The kingdom of Judea is the mountain out of which the stone was taken. Christ is the stone. Has he fallen upon the last part of the aforesaid image? Certainly not, or there would be no part of it left. Then the kingdom of God is not yet set up, as it must take the place of the fourth kingdom. And instead of Christ and his kingdom having crushed the remaining part of the Roman empire, Christ's church has been crushed by the very kingdom which Christ will, in the end of time, grind to powder. Strange, indeed, that learned men have such complicated views of the Holy Scriptures.

Let us now turn to the seventh chapter of Daniel. Daniel saw four beasts come up out of the sea. By the sea is meant a confused world in a state of commotion, as is always the case about the time that a government is to be overthrown. The first beast was like unto a lion. By this was meant the Babylonian kingdom—the same as was represented by the head of gold. The second was like unto a bear; this represented the Persian kingdom. The third was like unto a leopard; this represented the Grecian kingdom. The fourth was diverse from all the other beasts, and was mighty and dreadful, and had ten

horns. Dan. vii. 2-8. This was the Roman empire in its pagan form. The ten horns represented the same as the ten toes of Nebuchadnezzar's image did. Daniel considered the horns, and there came up a little horn from among the ten horns, having eyes like a man and a mouth speaking great things. This is Papal Rome, which took its rise out of pagan Rome. Daniel's mind was troubled because he did not understand the vision. Then the angel Gabriel said unto him: "The beasts which thou sawest are four kings" (or, as it is in the Catholic Bible, are four kingdoms), "but the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Dan. vii: 16-18. Daniel saw the little horn make war with the saints, and prevail against them, until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. "Thus," he said, "the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and tread it down and break it in pieces." Dan. vii: 22, 23. The fourth beast has devoured the whole earth, but the saints have not yet come in possession of the kingdom. "But, praise God, for the star is beginning to dawn; and when the judgment shall sit, then shall his (that is, the Papal kingdom) kingdom be taken away; then shall the fifth take the place of the fourth kingdom; then shall Christ and his people have dominion from sea to sea, and from the rivers unto the ends of the earth."

We will now turn to the book of Revelations. In the fourth chapter and first verse we have the record that God revealed unto the revelator what should come to pass in the future; and so the Lord revealed unto the revelator, by chains of symbolic visions, what should come to pass; and from the fourth chapter to the end of the eighteenth chapter we have a revelation, mostly in symbolic visions, of what should come to pass until the

time when Christ is to destroy his enemies and the enemies of his people. In the nineteenth chapter we have a plain revelation, mostly in plain language, of the destruction of the great mother of prostitutes, of the second advent of Christ, and of the marriage of the Lamb, of the opening of heaven, of our Lord's appearing with his army, of the battle, of the great day of God Almighty, of the destruction of Christ's enemies. In the twentieth chapter we have a plain revelation of the tying of Satan, of the commissioning of Christ's people to reign with him, of Satan to be released again, and of the general judgment and a final end to all wickedness. In the twenty-first chapter and first to eighth verses we have a revelation of what is to be beyond the general judgment. And as the Lord had not yet given the revelator a vision of Christ's glorious kingdom, he again gave him another vision, with a beautiful illustration of the dominion of Christ and of his people, from the time that Satan is tied until the general judgment—a duration of one thousand years. The record of his last vision begins in the twenty-first chapter and ninth verse, and ends with the end of the book.

I have not space in this little book to treat on any part of the Revelations except that which is the most edifying. I now invite my reader's attention to a vision which the revelator saw of things beginning in the beginning of the fourth century and ending with the end of time. But, before doing so, I wish to say that the symbolic heavens mentioned by the revelator denote exalted positions.

The revelator says: "And I saw a great wonder in heaven—a woman clothed with the sun, the moon under her feet, and a crown of twelve stars upon her head." Rev. xii: 1.

This woman was in great distress; and by this woman is meant the church of God, and by *the heaven* was meant the exalted city of Rome. This woman was persecuted by a great red dragon which had ten horns. By

the dragon is meant a pagan or infidel emperor. But this dragon is called the "old serpent, the devil, and Satan." He is so called because he was an instrument in the hand of Satan to persecute and to destroy the people of God.

This great dragon was red, which denoted the emperor's thirst for blood. By the woman clothed with the sun, being in distress, had an allusion to the great persecution and destruction of *eight hundred and forty-four thousand* Christians from the year of our Lord 302, till the year of our Lord 312, at which period Constantine the great marched with an army against the pagan emperor in defense of the people of God. He cast the dragon with his angels, that is, the pagan emperor and his pagan officers, out of their heavenly position into the earth, which may mean a state of subjection, but they were not only brought into a state of subjection, but they were slain. Rev. xii: 1-9. Then the church was delivered and Constantine was called Michael because he stood in defense of the people of God.

We will now pass the balance of this chapter and follow the Revelator, and see what he saw in the year of our Lord 606.

The Revelator says: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat and great authority." Rev. xiii: 1, 2.

The dragon mentioned in the twelfth chapter was the beast with the ten horns which Daniel saw. That was Rome in its pagan form. And the beast which John saw rise out of the sea was the little horn or the papal power, which Daniel saw rising out of pagan Rome, and the beast characterized the three kingdoms which preceded

it. But where did this dragon come from that had power and a seat and great authority?

After the infidel emperor of Rome had been removed from his throne by Constantine the Great in 312, that put an end to infidel emperors till the year 602. Then Phocas, a Caledonian, marched to the City of Rome in the year 602, and murdered Maurice, the Roman Emperor, and his family. Phocas then declared himself Emperor of Rome, and in the year 606 Phocas ordained Boniface III as universal bishop and temporal Prince. Boniface III was the first Pope in the City of Rome that had jurisdiction over any churches outside of the city limits. Boniface III died the same year, and in 607 the same murderer ordained Boniface IV as universal bishop and temporal Prince. Phocas was the dragon which gave his power, his seat, and great authority to the beast.

The reign of Phocas was the seventh pagan form of government of the Roman Empire, therefore, the beast was the eighth and was of the seventh, as may be seen in Revelations, seventeenth chapter.

Boniface IV, soon after his inauguration, issued a proclamation that all the churches throughout the empire must recognize the Roman Catholic "confession of faith," or else be dealt with as heretics, which meant fire and the stake. Then, according to the sayings of Daniel, the little horn waged war and wore out the saints of the Most High.

We will now follow the revelator till the year 1517, and we learn that the beast received a deadly wound by Martin Luther. The wound was afterward healed. We follow the revelator a few years further: "And he saw a beast coming up out of the earth," which means a subjugated kingdom. The beast had two horns like unto a lamb; that is, two Christians like kingdoms, which were Scotland and Wales, under his power, but the beast himself spake like a dragon; that is, he thirsted for blood.

"This two-horned beast made an image unto the first

beast, and caused that as many as would not worship the first beast or his image, should be killed." Rev. xiii: 11-15.

We know what the first beast was like. That its power was monarchial or Episcopal.

We all know that all under papal jurisdiction were compelled to pay for the support of Catholicism.

In the beginning of the Reformation Henry VIII opposed Martin Luther. Henry VIII had been the murderer of four wives and was divorced from two. And because the Pope of Rome refused to grant the monster license to be married again, therefore, in the fury of his wrath, he renounced the Pope's jurisdiction over him, and by the help of several priests whom he bribed, he established the Church of England, of which he became the head. He was then married by an archbishop of his own appointing, and he fashioned the church after the Church of Rome with an Episcopal form of government, and like as the civil and ecclesiastical power of Rome were vested in the Pope, so likewise he vested the ecclesiastical and civil power in the head of the Church of England, and all under English jurisdiction have been compelled to pay tithes for the support of the Episcopal Church like as all under Papal jurisdiction have been compelled to do.

After the death of Henry VIII, his daughter Mary became the head of the church and of the nation. History informs us that fire, fagot, and the stake were her horrible means of making proselytes to the Catholic Church. Here the wound of the beast was partially healed. History also informs us that King James, the head of the church and of the nation, was a blood-thirsty persecutor and a Catholic in principle. But thank the Lord that England has long since laid down her persecuting policy. Nevertheless, the image is worshipped to this day by a church that was founded by a murderer. England is now a model country in piety, charity, and

enterprise, which should be imitated by other nations, and I wish that I could explain the image of the beast and its founder without mentioning the name of that country, but it can not be done, and I can not pass by it, as the false prophet mentioned in the sixteenth chapter of Revelations and thirteenth verse will play a conspicuous part in the battle of the great day of God Almighty. And as it may be easily seen by comparing Revelations xix: 20, with Revelations xvi: 13, that the false prophet and the image, and the two-horned beast and the image are precisely the same. I know that some of my readers will be offended in reading this part of my little book, but I hope the Lord will forgive them, and that they will learn by the time they read the balance of this book that my exposition is true.

We will now follow the revelator till to between the time of the pouring out of the sixth vial and the seventh vial. And the revelator says: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of God Almighty." By the dragon may be understood all infidel governments. By the beast may be understood all Catholic governments. By the false prophet may be understood all sectarian governments of which England is the fountain head, as the Church of England is the first sectarian church that ever was ordained by a civil power in the name of Christian. It will be seen, according to the nineteenth chapter of Revelations, that those are the three great systems that will array themselves against Christ at the time of the battle of the great day.

After this the revelator was carried back to the obscure disorganized wilderness, like state of desolation, into which the true church had fallen, but then he does not

see the church of God at Rome clothed with the sun of righteousness as he saw it in the beginning of the fourth century; but he saw the Church of Rome "clothed with purple and scarlet color, and decked with gold and precious stones and pearls. Oh, what a change! Her garments now stained with blood, and upon her forehead a name written *Mystery, Babylon the great, the mother of prostitutes* and abominations of the earth, who was once so pure and virtuous, has now become the mother of prostitutes by her living in adultery with the Papal power by which the revelator saw her supported." Rev. xvii: 1-5. "After this the revelator saw a mighty angel come down from heaven with great power, and the earth was lightened with his glory. And he cried out mightily with a strong voice, saying, *Babylon the great is fallen, is fallen, and has become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird.*" Rev. xviii: 1, 2.

It is highly probable that by this vision was meant the translation of the Bible into languages that most people could understand, and as the Bible was placed in the hands of the people, the deceptions and abominations which had been practiced upon them by the corruption of Popery and priestcraft. The people then saw that Babylon had really become the habitation of devils, and a hold for every foul spirit, and a cage for every unclean and hateful bird. Yea, they saw that the world at large had committed fornication with the mother of prostitutes and her daughter. And in verse fourth the revelator says: "And I heard another voice from heaven saying, *Come out of her, my people*, that ye be not made partakers of her sins, and that ye receive not of her plagues." This voice has reference to a still later date, to a time when more light was thrown upon the Scriptures, which condemns all unscriptural and confused religious institutions. It would be well if all men would regard the call to "come out from the mother of prostitutes and her

daughter. After this the revelator had a plain revelation, which he records mostly in plain literal language. And he saw God's judgment upon the mother of prostitutes." Rev. xix: 3.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come." Rev. xix: 7. "Right blessed are they which are called unto the marriage supper of the Lamb." Rev. xix: 9; also Matt. xxv: 10.

Then the second advent of Christ and the resurrection of the saints is past, and they are then away from the earth.

After this John "saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." This denotes Christ's return with his army to gather out of his promised kingdom all the offending workers of iniquity. Matt. xiii: 41, 42.

"And he was clothed with a vesture dipped in blood: and his name is called the Word of God." Rev. xix: 13.

Paul says: "It is written, Behold, I come (in the volume of the Book) to do thy will, O God." Heb. x: 7.

And John says, in speaking of Jesus and his first advent: "The Word of God was made flesh, and dwelt among us." St. John i: 14. And after Christ's second advent John still names him the Word of God.

"And he hath on his vesture and on his thigh a name written, *King of Kings, and Lord of Lords.*"

After this the revelator heard a call to "all the beasts of the field, and to all the fowls of the air, that they should gather themselves together to the great supper of God Almighty, that they might fill themselves upon the flesh of kings, and all men both free and bond." This is to be the battle of the great day of God Almighty, to which the prophet Ezekiel alluded in chapters thirty-seven and thirty-nine.

After this John saw the beast and the kings of the

earth gather themselves together to make war with him that sitteth upon the white horse, and with his army. And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the make of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Paul plainly shows that the man of sin, the great anti-christ, shall not be destroyed till Christ's second advent. 2 Thess. ii. After this John saw the "remnant slain with the sword of him that sat upon the white horse: and all the fowls were filled with the flesh." Twenty-first verse. By the remnant may be meant the adherents to the dragonic infidel governments.

After this John saw "the dragon, that old serpent, called the devil and Satan, confined for a thousand years." Rev. xx: 1. "While Christ and his people are to have the heathens for an inheritance, and the uttermost parts of the earth for a possession." Psalms ii. At the end of a thousand years, or a duration as long as a thousand years, John saw Satan released from his prison. He saw him "go forth to deceive the nations which are in the four quarters of the earth, Gog and Magog." Rev. xx: 8.

By these nations is meant those who will be in subjugation to Christ and to his people during Satan's confinement.

By Satan, in verse first, is meant the devil himself. There is no doubt but his original name, while he was yet an anointed cherubim, was Satan, as he was perfect in his ways from the day that he was created till iniquity was found in him, and by sinning he derived the name Devil. By using the serpent in the garden of Eden to deceive Eve he derived the name Serpent; and by using an infidel dragonic Emperor to destroy the people of God, he derived the name Dragon: Like as he that steals is called a thief, and he that kills is called a murderer, and he that committeth adultery is called a whoremonger,

and he that gets drunk is called a drunkard. And after Satan was confined John saw "thrones and them that sat thereon; and judgment was given unto them; and he saw the souls of those who were beheaded for the witness of Jesus, and for the word of God, who have not worshipped the beast, nor his image, neither had received his mark in their foreheads nor in their hands." And he said, "they should live and reign with Christ a thousand years." And he said: "The rest of the dead lived not again until the thousand years are finished." Rev. xx: 2-5.

Here the revelator saw the souls now alive which had been dead, and he saw them before thrones and judges. Those souls were resurrected before that time. They had participated in the marriage supper of the Lamb and the overthrow of their enemies. But why are they to be judged? Had the Holy Spirit made a mistake and quickened some that were not entitled to an inheritance in Christ's kingdom? Certainly not; but they are to be rewarded strictly according to their deeds. But some may say that according to the parable of the vineyard in Matthew, twentieth chapter, they will be all recompensed alike. In one sense they will. All the saints shall have an equal title to an inheritance in Christ's kingdom, but not all will be entitled to great promotions in the kingdom. Their promotions will be according to their merits. Jesus said: "That whosoever he should find giving his household meat in due season, at his coming he would make him ruler over all his goods." Matt. xxiv: 47. If this does not teach promotions, then what does it teach? Again, he will say at his coming: "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. xxv: 21.

And again: "Because thou has been faithful in a very little, have thou, also, authority over ten cities." And to

another who had not done quite so well: "Have thou, also, authority over five cities." Luke xix: 17. If these sayings of Christ do not teach promotions in his kingdom, then I am at a loss to know what Christ meant.

Daniel also says: "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever." Daniel xii: 3. O, what a contrast will there be between the true worshippers of Christ and between them that worship the beast or his image! "Christ and his people shall have dominion from sea to sea, and from the rivers unto the ends of the earth." "That kingdom and that nation, that will not serve Christ and his people, shall perish; yea, those nations shall be utterly wasted." "Strangers shall be their plowmen, and the sons of aliens shall dress their vineyards and shall stand and feed their flocks." Isaiah lx: 12; lxi: 5. The alienated Gentiles will then rebuild the walls and desolate places. They shall come bending themselves to the feet of the saints. They shall call them "the blessed of the Lord, the Zion of the Holy One of Israel."

The Great King will in his wise providence lead and feed his people. The silver and gold, and the substance of the subjugated nations shall be converted in great abundance to the saints. The earth shall also yield its increase; both the fruit of the trees and the increase of the fields, and then shall there be no more curse, and our blessed Lord will have a law of his own legislation to govern his wide domain, and those who shall be found worthy for great promotions will be honored with commissions to enforce his laws among his subjugated nations.

The inquiry may perhaps arise whether there will be any conversions after the second coming of Christ. I have stated already that the twenty-first chapter of Revelations, from the ninth verse to the end of the book, is an illustration of Christ's dominion between the two

resurrections. And in the twenty-second chapter, eleventh verse, it is written: "He that is unjust let him be unjust still, and he that is filthy let him be filthy still." This plainly teaches that those to whom this has reference will then be aliens, that their fate will be forever sealed. But after that John said: "That the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst say, come. And whosoever will, let him take the water of life freely." Rev. xxii: 17.

This will be a glorious invitation to all those who are to be invited by it.

There never yet was a time when all they that heard the gospel bade others to come. The first gospel invitation was to the Jews, but they almost with one consent framed feeble excuses and refused to come into the Lord's family that they might have the privilege at Christ's second coming to participate in the marriage supper of the Lamb. Then the Lord was wroth and sent forth other servants to the Gentiles to call them from the streets and lanes of the city. And when the time of the supper came and the Lord was informed that his house was not full, that there was still room, then he commanded his servant to go out into the highways and hedges and compel them to come, that his house may be full. For I say unto thee that none of those men who were bidden shall taste of my supper." Luke xiv: 16-23.

This last call will be to the remnant of the natural children of Israel, and it will be a compulsive call. Not one will disobey, and not one of the first Jews or of the Gentiles who refused to obey shall have a taste of the marriage supper of the Lamb. In the third call the following Scriptures will be fulfilled: "When the fullness of the Gentiles has come in, all Israel shall be saved, as it is written." Rom. xi: 26.

"For the Redeemer shall come to Zion, and to them

that turn from ungodliness in Jacob." Isaiah lix: 20. "Therefore, thus saith the Lord God, Now I will bring again the captivity of Jacob and have mercy upon the whole house of Israel, and will be jealous for my holy name." Ezek. xxxix: 25.

"Who are those that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Isaiah lx: 8, 9.

"Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages. That thou mayst say to the prisoners, Go forth; to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in the high places. They shall not hunger nor thirst: neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord has comforted his people, and will have mercy upon his afflicted." Isaiah xlix: 8-13.

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings [that is, the substance of the alienated Gentiles shall be converted to the use of the saints]: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob.. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and their exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory." Isaiah lx : 16-18.

Then shall all the saints from among the Jews, and all the saints from among the Gentiles be one united fold forever, and they shall have one chief shepherd, and Jesus Christ shall be shepherd over them all and King over all the earth.

Perhaps the inquiry may arise "when shall those be immortalized that shall come in after the second coming of Christ and the resurrection of the saints?" To this I reply, that if Adam and Eve had eaten of the fruit of the tree of life they would have been immortalized, and in the revelation which the Lord gave to John of Christ's glorious reign, John saw a "pure river of water, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded of her fruit every month : and the leaves of the tree were for the healing of the nations." Rev. xxii : 1, 2.

In verse fourteenth it is written : "Blessed are they which do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This is a revelation of the restoration of the original forfeited privileges. The fruit of the tree of life will immortalize those who shall come in under the last call. It shall bare its fruit continually ; the leaves of the tree of life shall be for the healing of their bodily infirmities and deformities. O how wonderful are all God's ways ! And how beautiful and harmonious is his well-devised plan of redemption.

After Christ and his people shall have reigned as long

as *one thousand years*, then shall Satan be let loose out of his prison; then shall he go out to deceive (not the saints, but the subjugated heathen nations which then shall be found in the four quarters of the earth) Gog and Magog, whose numbers are as the sands of the sea." Rev. xx: 8, 9; Ezekiel xxxviii: 1-12.

The hook which the Lord will put in the jaws of all the aliens, at the time of Christ's second advent, Ezekiel xxxviii: 4, will be removed when Satan is released. Satan shall then put an evil thought in their minds and they shall think an evil thing. Ezekiel xxxviii: 10. The heathen shall then think that they had multiplied and increased in number equal to the sands of the sea. Satan shall persuade them that they had been servants to Christ and to his people long enough. Though there is no doubt but they will be more prosperous in their subjugated condition, under a well ordained providence, than ever they had been in this present world, notwithstanding they will rebel against the authority of Christ and of his people; and they shall come as a mighty army, all of them riding on horses. They shall compass about the camp of the saints; yea, says the prophet: "They shall come to where the children of Israel are dwelling in peace in their unwalled villages, where they have neither gates nor bars. They shall come like clouds to cover the land, they shall think to take a prey, but they will find themselves deceived." Even as John said "that Satan would go out to deceive the nations." For the Lord will then have them in derision. Yea, the Lord will confound them, that, instead of them hunting one saint, they will begin to kill off one another, as did the Midianites in the days of Gideon. At that time will the Lord in the fury of his wrath "plead against him with pestilence and with blood; and he will rain upon him and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, fire and brimstone." Ezekiel xxxviii: 22. At that time

shall the devil that deceived them be cast into the lake that burneth with fire and brimstone, where the beast and the false prophet are to be destroyed in the time of Christ's coming. Rev. xix: 20, and Rev. xx: 10. That will put an eternal end to Satan. And as this earth will again become polluted by Satan, and by those who were deceived by him, it shall be purified by fire. The very last trail of sin and of Satan will be burnt out of it. The high places shall be made low; the low places shall be filled up. The earth shall be entirely renovated, and a new and beautiful earth will then emerge from its ruins. I wish that my readers would compare Revelations twentieth chapter, with Ezekiel, thirty-eighth chapter, and Revelations, nineteenth chapter, with Ezekiel, thirty-seventh and thirty-ninth chapters. The thirty-ninth chapter of Ezekiel is a rehearsing and a more full explanation of what is written in the thirty-seventh chapter, and by comparing those chapters my work will be found very satisfactory to the believers in the Holy Scriptures.

About the time that the Lord will begin to pour fire and brimstone upon the last workers of iniquity, there will be no place found on this earth for the saints. The glorious heaven and earth will take their flight, and the earth on fire, and the resurrection of damnation will then be at hand. And all those who have, under the Mosaic dispensation, or under the gospel dispensation, lived under a divine law, in violation of the same, will come forth in the resurrection of damnation, and they will be judged according to their works, and will then be cast into the fiery lake, where they shall be consumed with the same fire which is to burn the last trail of sin and of Satan out of this earth. Rev. xx: 12-14.

Then shall death be forever abolished. No Satan to tempt and no sinner to die.

After this the revelator records his last vision. He again "saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there

was no more sea. John then saw the Holy City, the New Jerusalem, descending down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxii: 1, 2.

The same glorious city, with all its immortalized and glorified citizens, which are to be on this earth between the two resurrections, is to return again to the refined earth after the general day of judgment. The revelator also heard a voice out of heaven: "Behold, the tabernacle (or dwelling of God) is with man." From that time forward will this entire globe with its twenty-five thousand miles in circumference, be an eternal paradise, fitted up and prepared and adapted to the comfort and happiness of Christ and all his redeemed, to be enjoyed with an innumerable company of glorified saints and of angels, forever free from sickness, sorrow, pain and death. Then shall Enoch, who lived before the flood, see the earth renewed which was destroyed after his translation. Then shall Abraham see the innumerable company of saints in their glorified condition whom he by his faithfulness toward God had represented. And then shall Jesus see the price of his blood. Then shall the pious friends see each other's face glow with beauty, and their eyes gleam with joy; and then shall all the saints forever enjoy the calm and undisturbed atmosphere of an eternal paradise, where they shall be no more scorched by heat nor chilled by frost; where there shall be no more angry flashes of lightning nor fearful distant roars of thunder. Neither shall there be any more desolations by whirlwinds, tornadoes, and earthquakes. O praise the Lord! for such sweet heart-cheering consolations. O who would not wish to be there? O who would not wish to be there to wear a crown of life that fades not away?

My dear readers I know that when you meditate on those precious promises you will wish that you were there already. I hope that my impartial writings upon God's great promises, with the blessing of God, may find a deep

lodging in your heart. I hope that you will read this little work over the second time and will meditate well upon what you do read. And now in conclusion let me ask you, do you believe that Jesus Christ is in deed and in truth the only real begotten Son of God? And do you believe that he will do all that he has promised to do? And if you do believe, let me ask you if you have repented of all your sins? Have you renounced Satan and all his false allurements? Have you denied yourself of wicked and wordly enjoyments? Have you given up all that is wicked and sinful for Christ's sake? Have you become dead to the world? Have you imitated Christ's burial and resurrection by baptism for the remission of sins, in expectation of receiving the Holy Spirit of God? Has your initiation into God's family been sealed or ratified by the Holy Spirit? Have you now an inward evidence of your acceptance with God, and of your title to the promised inheritance? Do you love the Lord, your God, and our Savior, above all things else? Do you love God enough to keep his commandments and not to do that which he has forbidden? Do you pay your honest debts? Do you love to read the Bible and meditate upon it? Do you love to attend church and prayer meetings? Do you love to meet with those people who reject the doctrines and commandments of men and take the Bible for their guide? Have you a disposition to forgive your enemies and to be kind and pitiful? Do you depreciate horse-racing, gambling-houses, rum-shops, and wicked and profane society generally? Do you depreciate selfishness and pride, of which the devil is the author? Have you resolved to live the life of a Christian, let come what will? If so, I trust that the good Lord will give you sustaining grace and enable you to grow in grace and increase in the knowledge of our Lord and Savior Jesus Christ. And my heart's desire and prayer is that we will finally meet in the everlasting kingdom of glory. Amen.

THE PROMISED LAND.

That promised land I long to see
Where I shall be from sorrow free,
A land that's free from pain and woe,
And to that land I long to go.

A land so pure, so calm and free,
Where all alike may hear and see,
A land of peace and joy divine—
Each saint may say that land is mine.

A happy home in that bright land,
Christ will to his disciples grant,
A home where friendship will abound
With saints and angels all around.

Upon that golden shining shore
The saints shall meet to part no more;
Then we, bright as the sun shall shine,
And reign with Christ our Lord divine.

That promised land is free for all
That will obey Christ's gospel call;
Then let us all with one accord
Submit to Jesus Christ our Lord.

And when we reach that happy land
We'll all unite in one great band,
We'll sing and make our voices ring
In praises to our Lord and King.

We'll praise our King for evermore—
His praise shall sound from shore to shore—
Ye saints with joy unite and sing
For Jesus will be Lord and King.

The sweetest note on angel's tongue,
The sweetest carol ever sung
Jesus, Jesus, will be King,
All nations shall submit to him.

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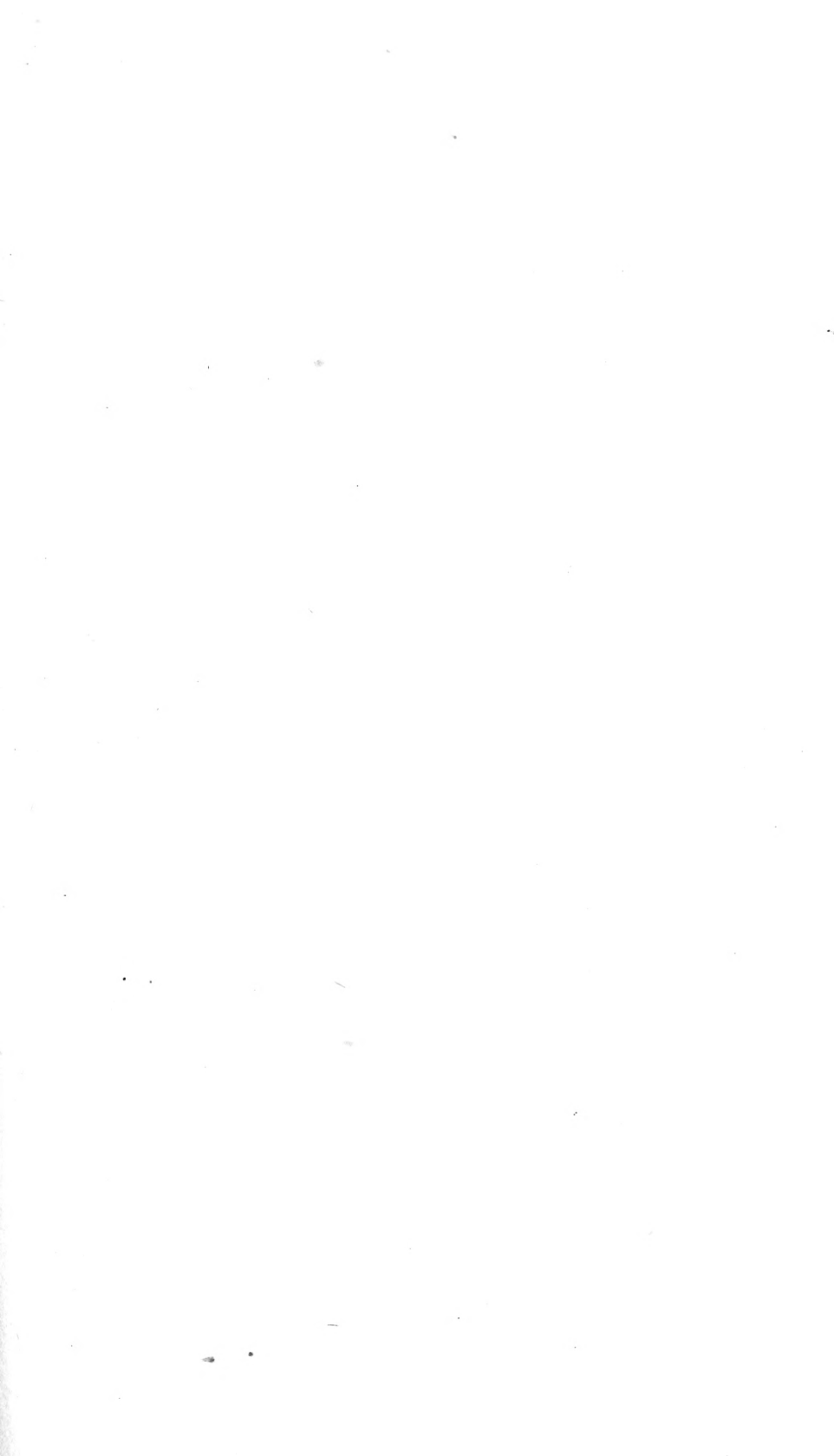
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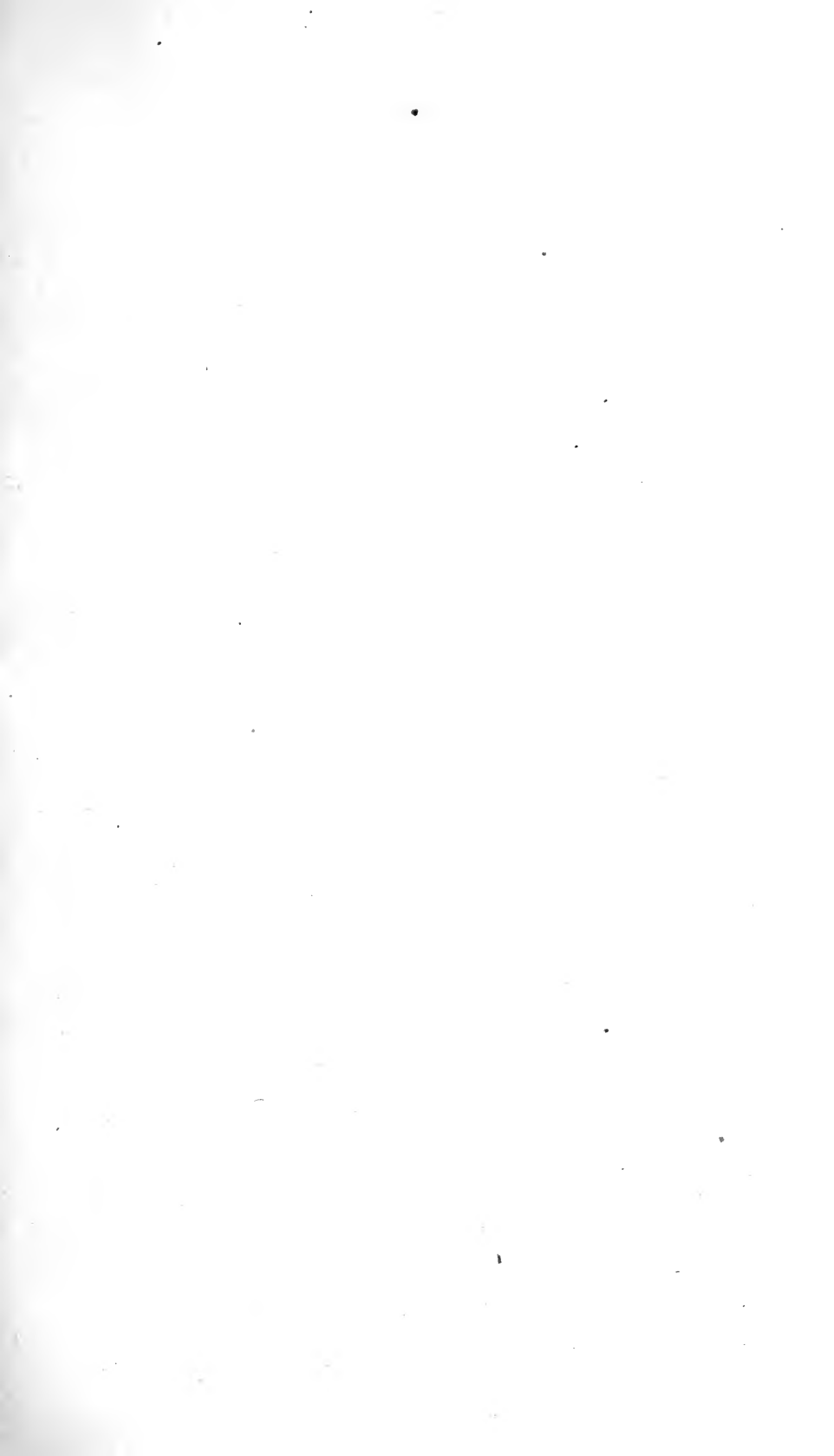
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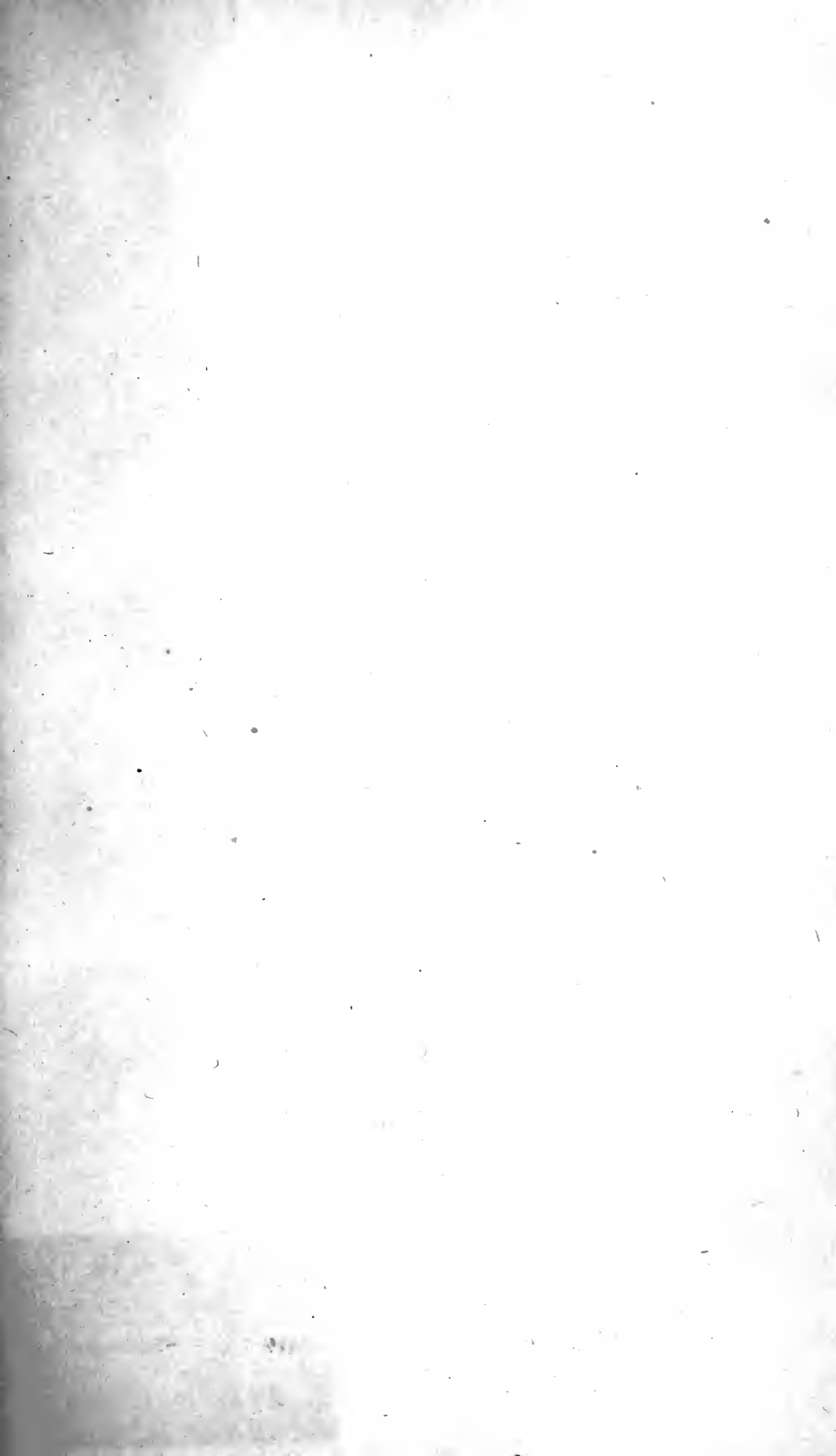
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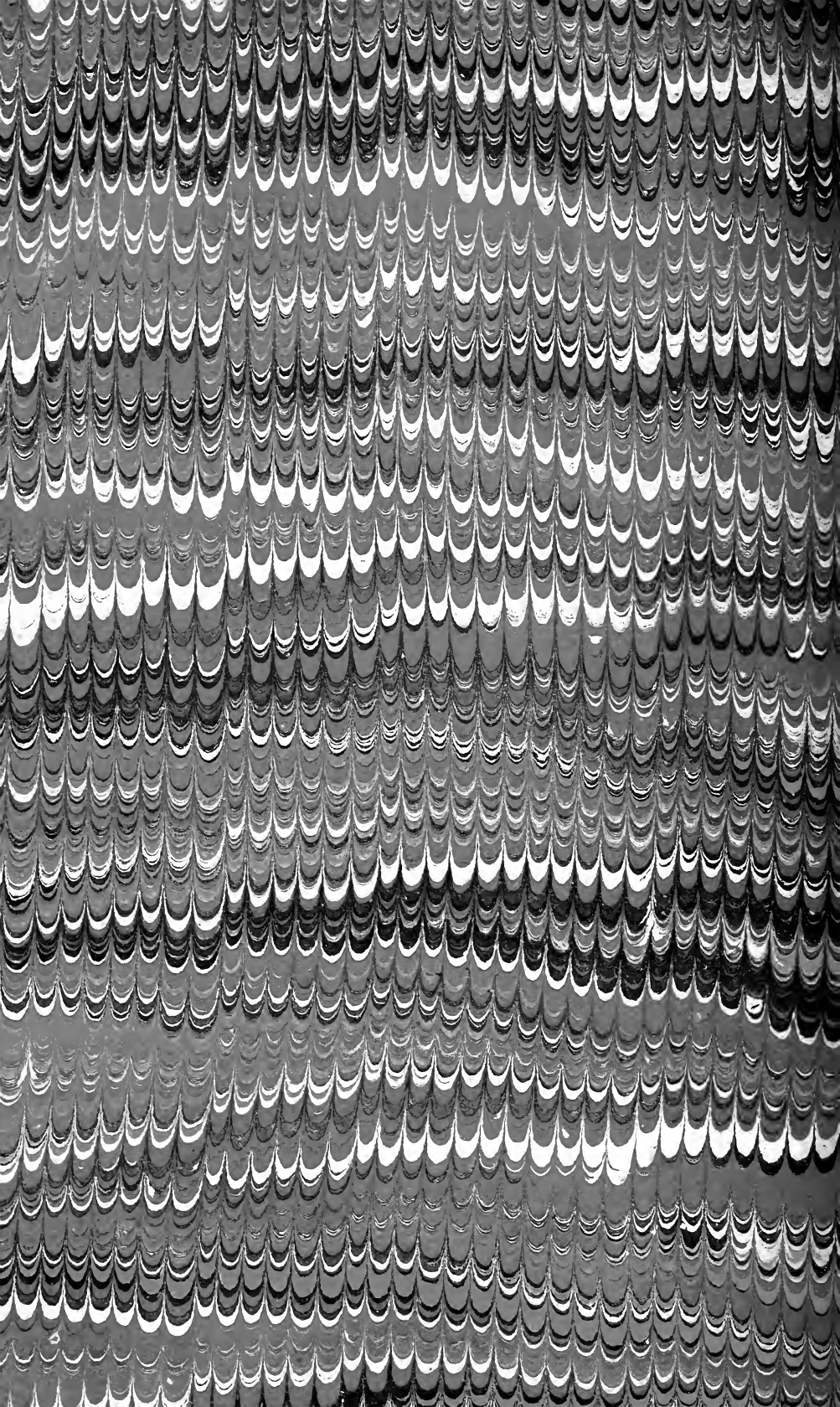


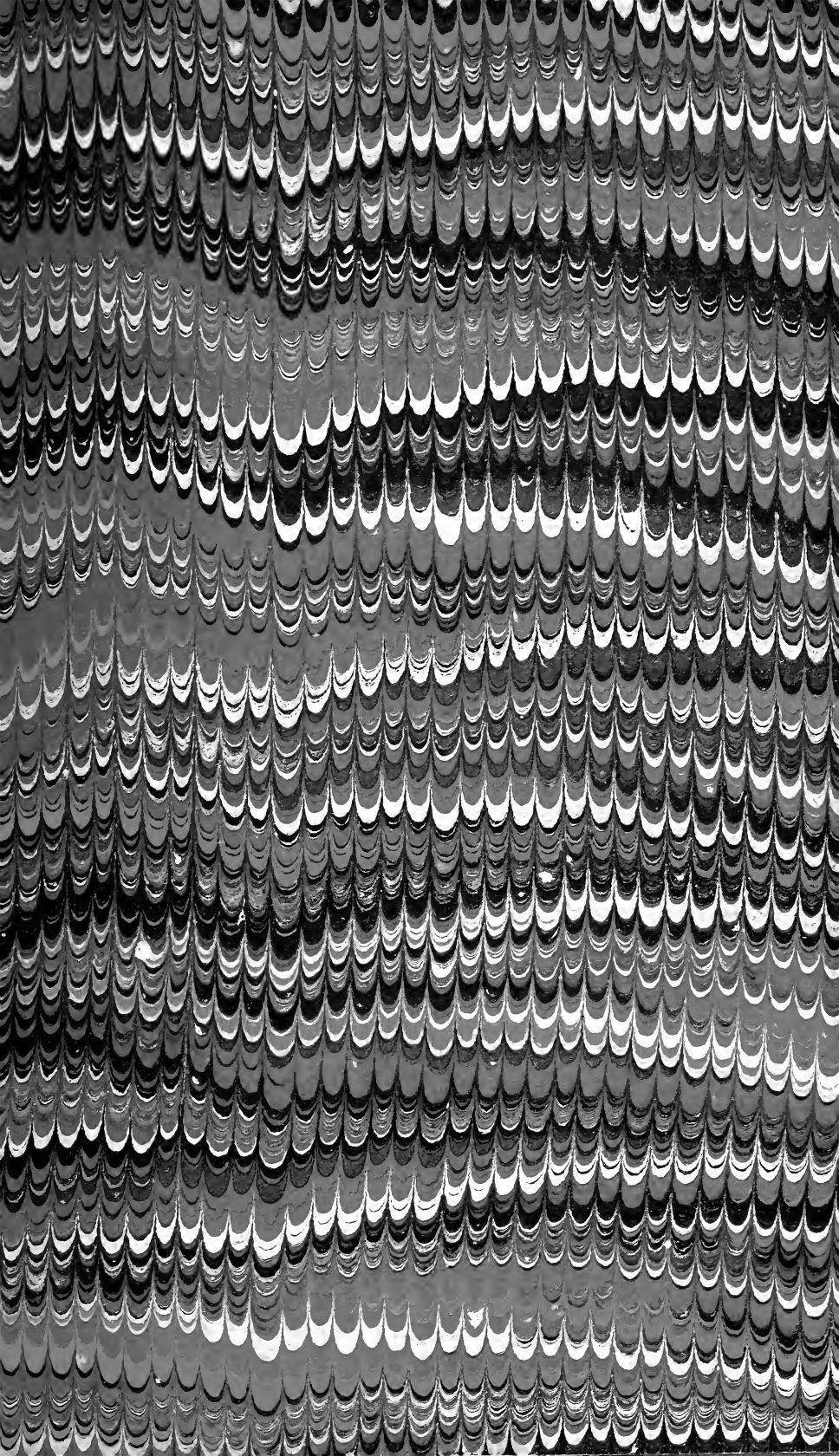
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